

SAFEGUARDING OF THE EYES AND THE PRIVATE PARTS

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A DISCOURSE BY

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SHEIKHUL HADITH AND CHIEF MUFTI OF
MADRASAH JAAMIAH ISLAAMIYYAH TAA' LIMUDDEEN
DABHEL, SIMLAK, GUJARAT, INDIA

KHALIFAH OF FAQIHUL UMMAH
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PREFACE

ALHAMDULILLAH, it is through the special grace and favour of ALLAH TA'AALA that HE has granted us the *taufeeq* and ability to embark on this noble mission of translating the discourses of our illustrious and noble Sheikh and Spiritual Mentor, *Hadhrat Aqdas Hibby wa Muhtaramy Moulana Mufti Ahmad Saheb Khanpuri* مد ظله into the English language.

Due to the growing need and thirst for such literature in the English language which expounds upon the essence of *Shariah* and ways and means of developing a true bond with one's MAKER, ALLAH TA'AALA, and addressing the common maladies and ailments faced in this path together with their remedies which forms the basis of our Sheikh's teachings, the urgency of this task could not be more greatly emphasized.

Furthermore, it was the ardent desire of our noble Sheikh for a long time that these discourses be rendered into English due to the ever growing demand and requests abounding all the time in the different countries where our *Hadhrat* has travelled, which further pressed for this task to be undertaken.

Ultimately, it was in the company of our esteemed Sheikh whilst in the blessed lands of *Makkah Mukarramah* and *Madinah Munawwarah* during the season of *Haj* in the year 1431/ 2011 where ALLAH TA'AALA instilled within our hearts the courage to undertake this huge task that this mission was commenced placing our trust and reliance in ALLAH TA'AALA.

May ALLAH TA'AALA make it such that we are able to fulfill the demands of this mammoth task in conveying the true sentiments as so passionately expressed by our illustrious Sheikh in his various discourses.

These discourses contain great volumes of knowledge and *Ma'rifat* of ALLAH TA'AALA and are a result of a lifelong commitment in serving and reviving the plight of the *Ummah*.

May ALLAH TA'AALA accord us the true appreciation of these pearls of wisdom and to read them with the intention of bringing them into practice. Insha-ALLAH they will be a means of acquiring the *suhbat* (company) of the pious and righteous.

Much effort has been made to keep as close as possible to the original oratory style of the discourse as presented in Urdu and to maintain the essence of the discourse by preserving the original word as far as possible.

We also take this opportunity in expressing our appreciation unto our respected *Ustaadh Hadhrat* Mufti Muhammed Saeed *Saheb* for writing a brief biography of our Sheikh as contained in the ensuing pages.

We also express our indebtedness to the *Khaadim-e-Khaas* of our *Hadhrat*, Moulana Qari Abdul HANNAN *Saheb* for providing the Urdu manuscript for this translation.

Kindly attribute any errors and omissions to the credit of the publications team, and apprise us of the same (if any) in writing for consideration in future editions if ALLAH TA'AALA wills.

May ALLAH TA'AALA firstly make it a means of our *Islaah* and a means of general upliftment and benefit for the Ummah at large.

Aameen.

We also request your duaas that ALLAH TA'AALA accepts this humble and broken effort and make it a stepping stone for many of the other valuable discourses of our *Mashaa'ikh* to be reproduced accordingly.

Muhammad Abubakr Minty

On behalf of

The Publications Department

Madrasah Mazaahir al Uloom al Islamiyyah

Crosby

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A BRIEF BIOGRAPHICAL SKETCH

of

***Hadhrat Aqdas, Sultanul Aarifeen, Sheikhul Mashaa'ikh,
Ustaadhul Ulama, Faqeehul Asr, Moulana Mufti Ahmed Saheb
Khanpuri*** دامت برکاتہم

by

Hadhrat Mufti Muhammad Saeed Motara Saheb دامت برکاتہم
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Hadhrat Mufti Ahmed Saheb Khanpuri دامت برکاتہم is an internationally renowned scholar of the Islamic world. He hails from a village in India known as *Khanpur* which is situated in the Jambusar district of the Bharuch region in the Gujarat Province. It is with reference to this village that he is known to some people as *Mufti Khanpuri Saheb*. Khanpur (with an “H” after the “K”) should not be confused with *Kanpur* (without an “H”) which is a city in the U.P. Province, well known for its leather industry.

Hadhrat Mufti Ahmed Saheb Khanpuri دامت برکاتہم's primary schooling and Maktab Madrasah studies were completed in his birth place of Khanpur. Thereafter, in pursuit of higher Islamic studies, he enrolled at Madrasah Ashrafiyyah which is a well known Darul Uloom in the Rander suburb of Surat. He was admitted in the said institute at the tender age of 12 and immediately set about studying Urdu, Farsi and Arabic Grammar.

He very quickly climbed up the ladder of success to excel in the various branches of Islamic sciences such as Tafseer, *Hadith*, Fiqh and Arabic Literature. During his nine-year academic career at this institute, he passed each year with distinction, always coming out at the top of his class. He was a conscientious and hard working student who became the apple of the eye of all his Asaatizah. Some of his Asaatizah at the Rander Institute were mountains of knowledge such as *Hadhrat* Sheikhul *Hadith* Moulana Muhammed Raza *Saheb* Ajmeri رحمه الله عليه, *Hadhrat* Mufti Saeed Ahmed *Saheb* Palanpuri دامت برکاتہم (the present Sheikhul *Hadith* of Darul Uloom Deoband), *Hadhrat* Moulana Ahmed Ashraf *Saheb* Randeri رحمه الله عليه and *Hadhrat* Moulana Hakeem Abus-Shifaa *Saheb* رحمه الله عليه, amongst a host of others.

After graduating from Madrasah Ashrafiyyah as an *Aalim* of note, *Hadhrat* Mufti Ahmed *Saheb* Khanpuri دامت برکاتہم proceeded to the cradle of all Darul Ulooms; viz. Darul Uloom Deoband, to further his studies. During his first year there, he enrolled for the course of *Funoon* which is a complicated and complex course that only brilliant-minded students can enrol in.

During this year, he studied specialized subjects and *Kitaabs* in the field of *Mantiq* (Logic), *Ilmul Hay'at* (Astronomy), *Falsafa* (Philosophy), *Aqaa'id* (Beliefs and Tenets of Faith), *Usoolul-Fiqh* (Principles of Islamic Jurisprudence), etc.

Here too, he excelled and passed with distinction by coming out first in his class. The following year he did *Ifta* (the Mufti Course) under the expert tutelage and guidance of Faqihul-Ummat *Hadhrat* Mufti

Mahmood Hasan *Saheb* Gangohi and *Hadhrat* Mufti Nizamuddeen *Saheb* Aazmi رحمه الله عليهما.

During his year in the Ifta course, he was blessed with the good fortune of staying in the *khidmah* (service) of his *Ustaadh*, *Hadhrat* Mufti Mahmood Hasan *Saheb* Gangohi رحمه الله عليه whereby he used to attend to his daily errands, serve his meals, see to the cleanliness of his room and also attend to his guests.

After he had completed his two-year stay at Deoband, the famous and historical Darul Uloom at Dabhel in the Gujarat Province enlisted his services and, at the young age of only 22, he was appointed as a lecturer at the said Darul Uloom. What actually transpired is that his *Ustaadh*, Faqihul-Ummat *Hadhrat* Mufti Mahmood Hasan *Saheb* Gangohi رحمه الله عليه received letters from three famous Darul Ulooms that *Hadhrat* should recommend a capable *Aalim* for the post of a lecturer at these institutes. These Darul Ulooms were situated at *Gangoh*, *Kanpur* and *Dabhel*. *Hadhrat* asked his student to choose from the three, so he opted for *Dabhel*.

Hadhrat Faqihul-Ummat then wrote a letter of recommendation to the *Mohtamim* (Principal) of the *Dabhel*/Darul Uloom and that letter sums up the personality of *Hadhrat* Mufti Ahmed *Saheb* Khanpuri دامته. Hereunder follows what *Hadhrat* wrote in that letter:

"I have a suitable candidate for the post of a lecturer at your Madrasah. His name is Molvi Ahmed, who is a resident of Khanpur in the Bharuch region of Gujarat. At present, he is residing here (in Deoband) with me. He is busy training to be a Mufti. He is a pious young man, intelligent

and ALLAH-fearing. He possesses excellent academic capabilities and also engages constantly in the Zikr of ALLAH. I pray that ALLAH TA'AALA grants him the ability to sincerely serve your institute with excellence for the pleasure of ALLAH."

These words of recommendation from none other than the pen of *Hadhrat* Faqihul-Ummat رحمه الله عليه highlights the unique qualities of *Hadhrat* Mufti Ahmed *Saheb* Khanpuri دامت برکاتہم

Since the time of his appointment at the Dabhel Darul Uloom in the year 1969 up to the present time, *Hadhrat* Mufti Ahmed *Saheb* Khanpuri دامت برکاتہم has, for a period of 42 years, served the said institute. He was very quickly promoted to the post of *Naazim-e-Taa'leemaat* (Head of Educational Affairs) and also taught various subjects such as Tafseer, *Hadith* and Fiqh to the students of the higher classes. At present, he serves as the Sheikhul *Hadith* and teaches the *Sahih Bukhari* to the final year students. He was also appointed as the Chief Mufti of the institute, a post he has held for the last 23 years and teaches and trains students who are doing the Mufti course.

He is an ocean of knowledge and is very famous for his *wasee mutala'aa* (broad research). A few months before Mufti Azam (head Mufti) of Gujarat, Mufti Abdur RAHEEM *Saheb* Lajpuri رحمه الله عليه passed away, he said to Mufti Ahmed *Saheb* دامت برکاتہم: "Now you are the Mufti Azam of Gujarat." *Hadhrat* Mufti Ahmed *Saheb* humbly replied: "I am still a baby compared to you."

A glimpse of the high level of his *Taqwa* can be gauged from the following incident: Someone from overseas sent him an expensive pair of

shoes as a gift. Neither was the sender or recipient of the gift aware that the shoes were made of pigskin leather. When *Hadhrat* Mufti Ahmed *Saheb* Khanpuri دامت برکاتہم was on a visit to Delhi, he stayed at the home of *Hajee* Mansoor *Saheb*, who used to be the host of Faqihul-Ummat *Hadhrat* Mufti Mahmood Hasan *Saheb* Gangohi رحمۃ اللہ علیہ *Hajee* Mansoor *Saheb*, being a widely travelled man and acquainted with the leather-tanning industry immediately pointed out that the shoes were made of pigskin. As soon as he was informed of this, *Hadhrat* Mufti Ahmed *Saheb* Khanpuri دامت برکاتہم immediately removed the shoes and got rid of them. He could not bear to keep them on for even a moment longer!

Nowadays, a great deal of *Hadhrat* Mufti Ahmed *Saheb* Khanpuri دامت برکاتہم's time is dedicated towards *Islaah* and *Tazkiyyah* (purification of the soul and heart) and travelling throughout the world for this purpose. He stresses much more on rectifying the *Nafs* (base self) and consistency in doing good deeds. Sitting in his company illuminates the heart and creates in one the urge to do righteous deeds.

He has excelled in the path of *Sulook* and *Tasawwuf* and is one of the senior most *Khulafaa* (disciples) of Faqeehul Ummah, *Hadhrat* Mufti Mahmood Hasan *Saheb* Gangohi رحمۃ اللہ علیہ. *Hadhrat* Faqeehul Ummat once addressed him as “*Majma-ul Kamaalaat wal Hasaanaat*”(collection of great accomplishments) only ever addressing one other of his *Khulafaa*, namely Mufti Abul Qasim Banaarasi دامت برکاتہم (who is currently the Mohtamim/Rector of Darul Uloom Deoband) with that title.

May ALLAH TA'ALA keep his shadow over us for long and grant us the fortitude to derive benefit and spiritual effulgence from his enlightening discourses. *Aameen*



الحمد لله نحمده و نستعينه و نستغفره و نؤمن بك و نتوكل عليه، و نعوذ بالله من شرور
انفسنا و من سيئات اعمالنا من يهده الله فلا مضل له، و من يضلل الله فلا هادي له، و نشهد
ان لا اله الا الله وحده لا شريك له، و نشهد ان سيدنا و مولانا محمداً عبده و رسوله صلى
الله تعالى عليه و على اله و اصحابه و بارك و سلم تسليماً كثيراً
اما بعد:

Imaam Nawawi رحمه الله عليه has coined a chapter in his famous work,
Riyaadhus Saaliheen, entitled:

*“The prohibition of casting one’s gaze on a strange woman without any
valid Shari’ reason and the prohibition regarding looking at young boys
who do not have any facial hairs on their faces as yet.”*

Lessons and points of consideration in the light of the above:

TO ABSTAIN FROM THE CAUSES AND MEANS THAT LEAD TO SIN AND TRANSGRESSION IS ALSO NECESSARY

Just as Islam has emphasized and encouraged the imbibing of righteous
qualities and adorning oneself with acts of distinction; in the same vein,
Islam has also very strongly reiterated the need to abstaining and saving
oneself from evil and devious traits and acts of transgression.

Islam has in this light prohibited lewdness, inequity, shamelessness, any
form of promiscuous behavior, premarital sex, *zina* (fornication and
adultery).

Similarly, all those acts that serve as a prelude to *zina*, i.e. those actions that are carried out as a precursor to the actual act of *zina* and that ultimately leads a person onto perpetrating the crime of *zina* such as the misuse of the eyes, ears, tongue, hands, etc, have also all been classified as acts of lewdness and inequity.

Islam has subsequently prohibited all these actions as well.

Moreover, the detestable nature of these actions is such that all the religions of the world are unanimous upon its abomination.

However, one distinction of Islam is that it promulgates the doctrine of “*Sad-e- Zaraa’i*” that is, all those roads, avenues, means and instruments that lead to the perpetration of evil, it curtails and signals the alarm and renders all such actions as impermissible as well, thereby eradicating the very roots from which evil may protrude its ugly head.

For example, in the instance where Islam has rendered drinking of liquor as impermissible, it did not only declare drinking as *haraam*, but all those actions that lead to the consumption of liquor were also rendered as prohibited. In a detailed listing of all such actions, Islam has declared the making of liquor, the selling of liquor, the transporting of liquor, the purchase liquor on behalf of someone else, even the presenting of liquor in the presence of another; all these actions that may be classified as means and instruments that may lead towards the actual perpetration of the prohibition have been hencewith declared as *haraam* as well.

Thus, just as drinking of liquor is detestable and *haraam*, similarly all these actions, by virtue of being the means and stepping stones towards

carrying out of the prohibition have accordingly been escalated to the proclamation of *haraam* as well.

IMITATING AND ESTABLISHING ANY FORM OF RESEMBLANCE TO PERPETRATORS OF SIN AND TRANSGRESSION IS ALSO PROHIBITED

Accordingly, Islam has rendered idol-worship as *haraam*. In this instance as well it may be noted that all those causes and factors that leads one towards idol-worship have effectively been analyzed and rendered impermissible.

Therefore, we observe that the abomination of crafting and making of idols and the sketching of any such images whether it may be in the form of statues or drafted on paper and displayed on the wall have all been escalated to the level of detestation and *haraam* as well.

Similarly, any such deed that may incorporate within it any form of resemblance or similarity to a prohibited action that a doubt may occur that by the possible involvement therein, it may lead one towards the carrying out of that prohibited action; has also been declared as *haraam*.

An example to illustrate this point is that of those who worship the sun. They have fixed times when they turn towards the sun in worship. Upon the rising of the sun, at midday and close to the setting of the sun they engage in worship thereof.

Being cognizant thereof, Islam has prohibited the performance of *Salaah* and making of *Sajdah* (prostration) during these times.

Despite the fact that a believer is not turning to the sun in worship during these times and not prostrating to the sun either, Islam has rendered *Ibaadah* (worship) during these times as impermissible purely on the basis of avoiding any resemblance or similarity with them. In this way, Islam has closed the doors and eradicated any possible means that may lead to idol-worship.

AN INTERESTING OBSERVATION

As you may have observed by us (here in India) that when a national campaign and awareness drive is launched by the government on a particular matter such as creating awareness regarding the Malaria pandemic, then it is not limited only to those that have been affected by malaria that they may be treated, but the attention of the entire nation is drawn towards the causes of malaria and how one may become infected and all those strategies that may be employed in protecting oneself from the impending scourge.

An impressive campaign is launched all over, all huge billboards around every city are utilized to display the message in terms of what the scourge of malaria is all about, and images of the mosquitoes carrying the infection are vividly displayed thereupon clearly depicting their breeding places and places where they thrive most. Stagnant water left in a dark corner of one's house could also become a breeding spot for mosquitoes to thrive!

So, look! To what extent did the government go in conscientising its citizens regarding an impending harm and what an elaborate plan of

action it had put into motion to avert a national pandemic of this nature and successfully avert the outbreak of the disease on a national scale?

It is only when a collective effort of this magnitude is made that success is gained in any matter. This entails arresting the problem from the roots and duly eradicating it in a systematic manner whereby it never arises again.

In a similar manner, wherever Islam has campaigned for the eradication of a particular sinful scourge, where it has rendered a particular action as *haraam*, it has also prohibited all the means and factors that lead towards the perpetration of that misdemeanor as well.

IMPOSING OF RESTRICTIONS ON THE CAUSES OF *ZINA*

Zina is a destructive disease and a very dangerous sin concerning which the *Qur'aan-e-Paak* has opined thus:

﴿لَا تَقْرُبُوا الزَّانِيَ﴾

“*And Do not (even) come close to Zina.*” *Surah Bani Israa'eel* verse 32.

Any attempt to even approach the act of *zina* has been prohibited. We observe that where *zina* has been prohibited, all roads and avenues leading to *zina* have also been rendered as *haraam*.

Accordingly, the intermingling of the sexes and for women to leave their homes without *purdah* has been prohibited. In fact women have very strictly been commanded in the following way:

﴿وَقَرْنَ فِي بُيُوتِكُنَّ﴾

“*Cling onto your homes!*” *Surah Ahzaab* verse 33

And regarding women leaving the boundary of their homes, the *Shariah* has only permitted the same under very special circumstances and in the case of some valid *shar'i* excuse only. Otherwise, women are not permitted to leave their homes.

Hence, if they are to leave their homes on some valid pretext, it would only be permitted with the prerequisite of totally enshrouding themselves in their extended garments and observing full *hijaab*.

The *Shariah* has even gone to this extent that to wear any such jewellery that will make a noise has also been prohibited. The reason for this being that if a woman happens to pass by somewhere and the tinkling sound of her jewels falls upon the ears of some stranger, then this is also a means of igniting the lust and passion within someone.

Similar, applying perfume and leaving the home has also been prohibited. It comes in a *Hadith* that a woman who applies perfume and leaves her home and passes by men, she is such and such, implying that she is an adulterer. *Tirmidhi vol .2 pg.106*

In a similar vein, men have been instructed that if out of necessity they happen to have any dealings or transacting requirements with a strange female, then this should be conducted behind some wall or screen separating the two.

Therefore, one should abstain from looking at any strange woman; lower one's gaze and protect one's eyes and private parts from any such unlawful indulgence.

All these injunctions have been promulgated exclusively so that it saves one from the heinous crime of *zina*.

Thus, as part of the fundamental teachings of Islam, special emphasis has been laid on staying away from *zina* and all the factors that lead to *zina* as well.

PRESERVING ONE'S CHASTITY: FROM THE FUNDAMENTAL TEACHINGS OF NABI-E-KAREEM ﷺ

So just as on the one side these are the Islamic teachings regarding *zina*, in conjunction with this, Islam has also prescribed that one protects oneself from *zina* and all acts of shamelessness and inequity which is referred to as *Afaaf* and *Iffat* which may be translated as 'Preserving one's Chastity'. This has also been greatly encouraged and incorporated into the fundamental teachings of NABI-E-KAREEM ﷺ. In the *Hadith* regarding Hercules which is mentioned in the first chapter of *Bukhari Shareef* and subsequently in other chapters as well by Imaam Bukhari رحمه الله عليه, the details of this narration are as follows:

During that period wherein NABI-E-KAREEM ﷺ had sent a letter inviting him, the Caesar of Rome, to Islam, at that time he was visiting *Baitul Muqaddas* in fulfillment of some vow of his that he had taken.

Therefore, this letter was conveyed to him through the intermediary of the governor of the city of *Busra*, one of the cities of *Shaam*. When this letter had reached him, he commenced an enquiry regarding the personality of RASULULLAH ﷺ

As he himself was a great *Aalim* of the previous scriptures and of his religion as well, he was well aware of the signs of the final prophet.

At that time there were only two great Christian scholars, one being the Chief Pontiff of the time and the other Hercules himself.

Nevertheless, when the letter of NABI ﷺ reached him, before familiarising himself with the contents thereof, he deemed it necessary to enquire who the sender of this letter was, because in this way he would be able to truly ascertain and evaluate the contents of the letter. Therefore, he advised his people that he needs to find out more regarding this person from whom this letter has come and if there is anybody from his area in the vicinity then they should be brought forward.

His people responded that generally people from his area do come to *Shaam* on trade expeditions and if he so permits then they may find someone from amongst them.

Coincidentally, the entourage of Abu Sufyaan was passing through there at the time, who as yet had not become a Muslim and in fact was the leader of the opposing forces, i.e. of the *Kuffaar* and *Mushrikeen* of *Makkah*.

Subsequently, he together with his companions was summoned into the presence of Hercules and they were asked regarding NABI-E-KAREEM ﷺ. They were also advised to give clear cut and definitive answers and his companions were further cautioned that if he, Abu Sufyaan, happens to err, then they should certainly intervene.

A SUMMARY OF THE TEACHINGS OF NABI-E-KAREEM ﷺ

So what I actually wish to allude to is that the final question posed by Hercules was the following: “What does this Prophet instruct you to do?”

They responded by saying:

“He calls upon us to worship one ALLAH alone, and that we should not worship anyone besides HIM; we should not ascribe anyone as partners unto HIM; and he further extols us to imbibe the following four acts of virtue:–

[1] Performance of *Salaah*

[2] To maintain honesty in all our matters

[3] Preserve our chastity and safeguard ourselves from all acts shamelessness and indecency and

[4] To establish family ties.

Bukhari Shareef vol.1 pg.4

Hence, Abu Sufyaan very prudently presented the fundamentals of the teachings of NABI-E-KAREEM ﷺ. At such a juncture generally the very essence is only presented and not the details; and he therefore did exactly the same in his presentation to Hercules.

In this presentation he especially mentioned that from amongst those four fundamental teachings which are greatly emphasized by NABI ﷺ, preserving one’s chastity is one distinct ingredient thereof.

AN IMPORTANT LESSON FROM *SURAH YUSUF*

The meaning of *Iffat* is to protect and safeguard oneself from acts of shamelessness, fornication and adultery. It is such a quality, the adoption of which has explicitly been emphasized in the *Qur'aan* and regarding which the incident of *Hadhrat Yusuf* علي نبينا وعليه الصلوٰة والسلام has been presented.

Whichever incidents are presented in the *Qur'aan* are presented with a particular objective in mind and by means of these incidents, it is intended thereby to educate and conscientise the reader of the *Qur'aan* and to leave him with some opportunity to ponder and reflect.

YOUR WIVES WILL ALSO REMAIN CHASTE!

There was also great importance given towards teaching the lessons of chastity and modesty by NABI-E-KAREEM ﷺ.

Accordingly, it is mentioned in one narration:

عَمُوا تَعِفُّ نِسَاؤُكُمْ وَبَرُّوا آبَاءَكُمْ تَبَرُّكُمْ أَبْنَاءُكُمْ

“Adopt the quality of chastity and remain chaste, your wives will also remain chaste and pure; and show kindness and compassion towards your parents, your children will also treat you kindly and compassionately.”

Majma-uz Zawaa'id vol. 8 pg. 61

NATURE DOES NOT GIVE ANY REGARD OR SPECIAL CONSIDERATION TO ANYONE

ALLAH TA'AALA has made a special system of natural cause and events in this world.

“This is the echo of the minaret; as you may proclaim, so shall you hear.”

Poem

*“As you will conduct yourself in this world, so shall you reap the benefits
or consequences in turn.”*

The natural system of ALLAH TA’AALA is such that nature does not accommodate anyone in terms of its implementation. Whomsoever will fall under its jurisdiction, will be subjected to its consequences.

In a like manner, here as well, NABI-E-KAREEM ﷺ has outlined a particular law of nature that if you remain pure and chaste then your wives will also maintain their chastity

We can ascertain by this that if we begin to compromise in following the demands of this natural instinctive quality of safeguarding our chastity, then the negative effects thereof will necessarily fall upon our women folk.

It is in this light that various incidents also testify to this natural turn of events.

A THOUGHT PROVOKING INCIDENT

A close friend of ours related the story of an unmarried person who was a qualified *Aalim*. He was rendering *deen*i services in a particular town. His gaze fell upon a particular girl there and he became infatuated with her. Ultimately, this led to an adulterous relationship, which continued over a period of time.

Inevitably, such things do not remain concealed and this became a point of discussion amongst the townsfolk.

The elders of the town reflected and analyzed the situation for a while and decided that the reality of the matter is that he is a young unmarried man and to avoid such embarrassing situations in the future it would be best to get him married so that he may save himself from such a sin.

They did not immediately take him to task on the spur of the moment, but they granted him grace to honorably deal with the matter. This was their wisdom in dealing with matters. Our elders of old would not generally deal with matters in haste, but they would gracefully address matters. And everywhere people are given respite for their deeds and the natural system of ALLAH also initially relents unto a person and wherever there exists a set of basic rules and regulations in the world, there also a grace period is given for an individual to make amends and rectify his ways.

Nevertheless, these elder folks of the town identified a beautiful girl whom they considered a perfect match for the *Aalim* and gave her in marriage to him.

However, rather unfortunately, his *modus operandi* was by now a permanent one and he already became habitual in his adulterous nature. Like it is said:

“He who becomes habitual with food of the bazaar, he does not get any enjoyment from the food prepared at home.”

Similarly, he also could not be bothered of his new bride in his home due to this addiction of his and continued with his old adulterous habit and remained latched upon his old flame.

When the people of the town noticed that despite getting him married, there was still no change in him, they finally dismissed him.

His condition was such that he would regularly beat his wife up and throw her out of the house and in her presence call in his old partner and engage in fornication with her. These series of events continued for a period of time.

Well, inevitably he was removed from the town.

However at some later stage in his life his very wife became involved in an adulterous affair with a strange man and this was when he was passing through an advanced stage of weakness in his life. At this juncture, his wife now would regularly beat him up and throw him out of the house and call in her lover and engage in acts of lewdness with him whilst he was beholding all of this. It was in this condition that his final moments came upon him.

As if the signal from the natural system of cause and effect of ALLAH TA'AALA was trumpeting the following alarm that if you remain chaste your wives will also remain the same and vice versa. This is but one glimpse thereof.

Therefore, what I am saying is that there is a divine system of ALLAH TA'AALA. Wherever we interfere with this system, it is bound to bring about a like retribution for our actions.

There are many other incidents in my mind as well regarding this matter.

SECOND INCIDENT

An incident is recorded in the *kitaabs*, which *Hadhrat* Moulana Zulfiqaar *Saheb* Naqshbandi برکاتہم had also mentioned, regarding a jeweler who had a very pretty and beautiful wife. She was a woman of excellent conduct and of amazing beauty as well.

Once when returned home from his business he found his wife sobbing uncontrollably whereupon he asked: “What is the matter?”

She replied by saying that this servant of ours for whom we had cared for since he was a child and taken care of, has become such an ungrateful and disrespectful slave that he today became bold enough to hold my hand and passionately embrace it when he came to deliver the vegetables in the house.

When the husband heard this, he too began to cry and sob emotionally.

The wife then enquired: “What is it that makes you cry?”

He replied; “This is the retribution for my evil deeds. Today a woman had to the shop to purchase some jewellery. She bought a pair of bangles from me and asked me to put it on for her. When I began putting it on for her I became attracted to the beauty of her hand. I held it and passionately embraced it in the process. This is the result thereof.”

كَمَا تَدْرِي تُدَانُ

“As you deal (with others), so shall you be dealt with.”

Kashful Khifaa pg 165 vol.2

It is for this reason that RASULULLAH ﷺ had advised us that if you remain pure and chaste, your wives will also maintain the same and protect themselves from sin.

CONSEQUENCES OF DISOBEDIENCE TO PARENTS.....A THOUGHT PROVOKING INCIDENT

بُرُّوا آبَاءَكُمْ تَبَرُّكُمْ أَبْنَاؤُكُمْ

“Show kindness and respect to your parents; Your Children will also treat you accordingly.” Hadith

Qaadhi Abu Ali at-Tannookhi رحمه الله عليه , an *Aalim* of a few centuries ago, has recorded an incident in his book, *Nishwaarul Muhaadharah*, that once a son fastened a rope around his father’s legs and dragged him out of his house. When they reached a particular point, the father obliged him not to go any further. When the son enquired from him as to the reason for that he replied that he had done exactly the same with his father and dragged him till that very point and today the same is being done to him!

AND HE THREW HIM INTO THE DRAIN.....!

Hadhrat Moulana Arshad Madani *Saheb* برکاتہما related an incident from a sweetmeat seller in Deoband that there was a particular trader who once when he was young came to his father who was sitting in his shop and catching hold of him, dragged him to a drain running outside the shop and dumped him therein. Subsequently his father had passed away.

However, this son had no male offspring and only had four daughters.

Hadhrat Moulana Arshad *Saheb* related that the narrator further went on to say : “I remained trapped in thought with regard to that which I heard from the Ulama and the pious that in whichever way a person treats his parents, so shall his children treat him. However, it was somewhat

perplexing as he had no male offspring and I had personally seen him dragging his father and dumping him into the drain. Therefore I wondered what the outcome of his actions would be?!”

He then said: “One day again sometime later I personally witnessed his daughter clad in a burqah coming along and dragging her father down the road and dumping him into that very drain just as he had done to his father.”

Nevertheless, what I was alluding to is the fact that there is a natural system of ALLAH in place – as you do, so shall you reap! The effect of this is that a person exercises restraint in the doing of wrong deeds and abstains therefrom.

Similarly, this very perspective was given due regard, in the method employed by RASULULLAH ﷺ in educating the people regarding the abstention from sin.

THE INCIDENT OF A YOUNGSTER AND THE AFFECTION OF RASULULLAH ﷺ

Once a young Sahabi came to NABI ﷺ and said: ‘Oh, MESSENGER OF ALLAH! Grant me permission to commit *Zina*.’

May our lives be sacrificed upon the benevolence and compassion of NABI-E-KAREEM ﷺ! If somebody was to come to us with a similar request, we would possibly have beaten him up there and then. NABI ﷺ called upon him to draw closer and suggested the following to him:

“Ok, tell me, this demand of *zina* that you are making, would it certainly not be with some woman of course?”

He replied in the affirmative.

NABI ﷺ replied: “Ok then, if somebody was to do the same with your sister, would this be agreeable to you?”

He replied in the negative.

NABI ﷺ then said: “If somebody was to do the same with your mother, would you condone that in any way?”

He replied in the negative once again.

NABI ﷺ further asked him: “If the same is done with your maternal aunt, would be able to tolerate that?”

He replied in the negative again.

NABI ﷺ again asked: “If the same happened to your paternal aunt, would you allow that?”

He once more replied in the negative.

NABI ﷺ then explained to him: “That woman with whom you want to fulfill your desires is inevitably somebody’s daughter or mother or maternal or paternal aunt.”

The Young Sahabi then immediately replied: “I will not do so.”

Then NABI ﷺ passed his *mubarak* hand over his chest and made the following dua: “Oh, ALLAH! Remove any dirt that may be in his heart!”

The Sahabi narrating this *Hadith* mentions that we observed that the gaze of this young Sahabi would never stray after that.

This was the effect of the duaa of NABI ﷺ.

(Musnad Ahmad vol.5 pg .252)

YOU WOULD BE DEPRIVED OF THE ENJOYMENT OF INTIMACY

In yet another narration on this subject, HUDHOOR ﷺ has mentioned:

لَا تَزْنُوا فَتَذْهَبَ لَدُّهُ نِسَائِكُمْ وَعَقُومًا تَعِفُّ نِسَائِكُمْ. إِنَّ بَنِي فَلَانٍ زَنَوْا فَزَنَتْ نِسَائُهُمْ

“Abstain from committing the act of zina or else you would be deprived of the enjoyment of intimacy with your wives.” (Kashful Khifaa 2/79)

Generally, a person who indulges in *zina* is deprived from the pure ecstasy and enjoyment he ought to derive from his wife.

The *Hadith* continues: *“Remain chaste, your wives will also maintain their chastity in your favour. The people of a particular tribe became involved in zina. The result of which was that their wives also became adulteresses.” Ibid*

ALLAH TA'AALA FORGAVE KIFL.....

The summary of our discussion thus far is that chastity has been greatly emphasized by NABI-E-KAREEM ﷺ. A study of *Hadith* reveals that NABI-E-KAREEM ﷺ gave particular importance to it.

An incident is recorded in *Tirmidhi Shareef* regarding a particular nation of the past. *Hadhrat* Abdullah ibn Umar رضى الله عنه narrates that I did not hear this incident from NABI ﷺ once or twice or thrice or even seven times over, but even more than that.

From this we learn that NABI ﷺ would constantly engage with the Sahaba by means of relaying of incidents for purposes of refining their morals and character by narrating the same many times over. If we have to do so today, we would begin to feel that the audience would doubt our abilities regarding what we really know!

Nevertheless, NABI ﷺ said:

There was a person amongst the *Bani Israel* known as Kifl. A woman once came to him in sheer desperation as her children were experiencing severe pangs of hunger and were in the throes of death. She hesitantly approached him and requested him for some assistance for the sake of her children. He acceded to her request by giving her seventy dinars (gold coins) on condition that she allows him to fulfill his carnal desires with her. She accepted the money and agreed.

Subsequently, he set out one day in claiming his due from her as agreed. Hence, as he began approaching her, her body was over taken by a sudden tremor and began trembling uncontrollably. When this condition persisted, he addressed her by saying:

“I have not done any injustice to you nor have I subjected you to any form of duress. You had willfully acceded to this arrangement of ours. Why is it then that this is happening to you?”

She replied by saying:

“I had never done such an action before in my entire life. Today I have been rendered helpless simply because of the desperation of my children. It is due to this that my body is not prepared for this.”

Saying this she burst out crying.

When this person (Kifl) saw this condition of hers, he also reflected on his past life and became extremely remorseful for his actions and immediately repented and forgave the seventy dinars that he had given her. It so happened that that very night he passed away.

In any event, the natural system of ALLAH TA'AALA that was in motion with regard to the *Bani Israeel* at the time was such that if any person did any sin during the night than the disclosure thereof would become manifest upon his front door the next day for all to see which dark deed he was involved in, and on the contrary if he did any good deed and repented, then that disclosure would also become manifest upon his front door.

Now, people were not aware of this incident and they assumed that he (Kifl) was a very wretched and evil person. However, the next morning after he passed away it was inscribed upon his front door that ALLAH TA'AALA had forgiven him. People were left astounded as to how his forgiveness was possible as he was known to be a transgressor. Little did they know of this incident in his life which led to his forgiveness.

THIS IS A SPECIAL TRAIT OF THE *AMBIYAA*

Therefore, we come to learn that this quality is greatly loved by ALLAH TA'AALA, that is, to protect oneself from the disobedience of ALLAH TA'AALA and more particularly when all the means and avenues to transgress are at one's disposal – This is indeed the special trait of the *Ambiyaa!*

THE AMAZING STORY OF *HADHRAT* SULAIMAAN IBN YASAAR رحمه الله عليه

Imaam Ghazaali رحمه الله عليه has written an incident in *Ihya al Uloom* regarding *Hadhrat* Sulaimaan ibn Yasaar رحمه الله عليه who was from the galaxy of the Taabi'een. He was an extremely handsome man and a resident of *Madinah Munawwarah*. He was considered to be from amongst the *Fuqahaa* of *Madinah*. On one occasion during the season of *Haj*, he began proceeding to *Makkah Mukarramah* with a colleague of his with the *niyyah* of performing *Haj*. On the way they camped at a place called *Abwa*. As they settled there for a while, his friend went out to purchase some food from the market. In terms of location, the place where they were stationed was at the foot of a small mountain and on the top of the mountain was the house of a particular Bedouin.

It so happened that the gaze of a Bedouin woman fell upon him and she fell head over hills for him. Hence, when she noticed that his colleague has set off somewhere and he was alone, she came down from the mountain top and exposed her face unto him which could be described as a portion of the moon in terms of its beauty and she began saying something. *Hadhrat* Sulaimaan رحمه الله عليه was overtaken by shock upon her sudden appearance and assumed as if she was a beggar looking for some food. He in turn began looking around in their possessions to see if he could find something to give her. Upon observing his movements, she replied:

“I have not come out in search of food but rather in search of that which a woman desires from a man which I want from you.”

He immediately retorted that it is shaytaan that has sent her unto him and placed his forehead between his knees and began crying aloud

uncontrollably. When she noticed him crying in such a manner and out of fear of becoming exposed, she abandoned her mission and ran off.

When his colleague returned from the market he noticed his face all swollen up, his eyes bloodshot and him crying profusely. He enquired as to what the matter was.

Hadhrat Sulaimaan رحمه الله عليه replied:

“The thought of my wife and children overpowered me.”

His colleague responded by saying: “No, this cannot be. Your matter seems to be something else altogether. Tell me the truth! No person cries in this manner upon the thought of his family. Your condition suggests something to the contrary.”

His colleague continued with his insistence until he finally explained what had happened whereupon his colleague also began to cry.

Hadhrat Sulaimaan رحمه الله عليه in turn asked him that what has brought this condition upon him now.

He replied: “It is out of gratitude unto Allah Ta’aala that I was not present otherwise if I was in your place I would certainly have been trapped. I am crying out of gratitude unto Allah Ta’aala that he has saved me from such a situation.”

Then when they reached *Makkah Mukarramah*, after having completed the *Tawaaf*, *Hadhrat Sulaimaan* رحمه الله عليه was seated between the *Haji-e-Aswad* and the *Maqaam-e-Ibraheem* enshrouded in his shawl. As he was very tired, in that condition he dosed off and he beheld *Hadhrat Yusuf* (عليه السلام) in his dream. He was a handsome young man. *Hadhrat Sulaimaan* رحمه الله عليه asked him as to who he was. He replied that he was Yusuf. He

further enquired as to whether he was Yusuf *Siddique* (The truthful one). He replied in the affirmative whereupon *Hadhrat* Sulaimaan responded by saying: “Your matter with Zuleikha has indeed been a strange and amazing one.”

Hadhrat Yusuf عليه السلام replied in the following words: “Your matter with regard to the lady from *Abwa* is even more worthy of amazement and surprise.”

ANOTHER THOUGHT PROVOKING INCIDENT OF A YOUNG MAN

There is a book entitled *At Targheeb wat Tarheeb*. In fact there are two books by the same title. One being a book of *Hadith* compiled by Allamah Munziri رحمة الله عليه, and the other in the field of *Sulook* and *Tasawwuf* by Allamah Abdullah ibn As’ad Yaafi’iy رحمة الله عليه

Allamah Yaafi’iy رحمة الله عليه has written two incidents in his book.

At times there comes along such instances in the life of a person that by virtue of normal cause of events he becomes subjected to trial and test with regard to preserving his honour and chastity. When such conditions prevail then people become split into two groups. One group of people are such that they had all along been waiting for such opportunities and destroy themselves whereas the other group are such that they are such resolute and courageous servants of ALLAH TA’AALA that safeguard themselves there from and refrain from indulging therein.

Two incidents of such a nature have been recorded in this book.

Hence, he writes that there was a young man from whose body and garments one would always get the fresh fragrance of musk and amber being emitted. Whenever one would pass by him a very strong scent of the respective fragrances would be perceived.

Once somebody approached him and expressed amazement and disillusionment upon his spending so lavishly simply upon perfume and applying scent to his body.

The youngster replied by swearing in the name of ALLAH that he has upto that day not spent a single cent on perfume for himself.

The man then further retorted that wherefrom is all this fragrant perfume whereupon the youngster responded by saying:

“There is a secret behind it which I am not willing to disclose.”

The man went on insisting that he will not accept the negative as an answer and as is the nature of some people that when they fall behind a particular person in pursuit of something they would not leave him until their quest is achieved. Hence upon his continuous persuasion the young man was forced to disclose the reality of the matter.

He subsequently relented and disclosed the secret by explaining:

“The reality of the matter is that my father had a business in which we sold household goods. Once an old lady came and purchased a large quantity of items whereas I was also present in the business. I was naturally endowed with handsomeness from ALLAH TA’AALA. When she completed her purchases she requested my father if he could send me along with her to collect the money from her house. Subsequently I prodded along with her. When we approached her house I noticed an

astounding mansion and we entered into a most fascinating and beautiful room. There I noticed a young and enchantingly pretty girl sitting upon a couch. As she noticed me she immediately turned towards me and holding my hand drew me unto her. I was left dumbfounded and began trying to save myself by breaking away from her grip but she would not let go.

Ultimately, I could not think of any other plan except that of requesting her to go to the washroom to relieve myself. She immediately instructed her attendants to prepare and clean the toilet as it was not like the toilets of today with the flush system and needed to be regularly cleansed. Hence she finally acceded and allowed me to go. I took advantage of the opportunity and after relieving myself I took all the excreta and applied it to my body and clothes. When she observed my sudden change of condition as I alighted from the bathroom she was overtaken with anger and addressing her attendants she resentfully remarked: “Where has this insane man come along from? Get rid of him from here!”

Hence I was removed from the house. When I left the house I had a mere dirham in my pocket. I purchased a bar of soap with it and proceeded to the river nearby and took a bath. I then washed my clothes and waited for them to dry and wore them. That night when I went to sleep I saw a dream in which an angel came to me in the form of a human and addressed me in the following words:

“I have been sent by ALLAH TA’AALA unto you to give you glad tidings of entry into *jannah* by virtue of you having saved yourself from sin and the displeasure of ALLAH TA’AALA.”

He had some perfume in his hand which he then applied upon my clothes and upon my body and said:

“Due to you having smeared your body with excreta to save yourself from the disobedience of ALLAH, thus, this is the recompense being accorded unto you from the side of ALLAH.”

When I awoke that morning, I could sense the same fragrance being emitted from my body and that is the same scent that extends until today.”

THE STORY OF ANOTHER YOUNG LAD

Allamah Yaafi'iy رحمه الله عليه has mentioned another incident regarding a very wealthy young lad who used to spend most of his time in sin and vice.

Once there was a lady whose children were gripped with hunger due to being subjected to abject poverty. Three days passed upon them under such circumstances. She could not bear to see them in such a condition forcing her to borrow some decent clothing from her neighbours and take to the streets to secure something for their survival.

Seeing her in this attire this young lad called her unto him and expressed his desire unto her to engage in fulfilling his lust with her.

She immediately started crying and responded by saying that when he had called her she had assumed that somebody would extend their kindness unto her and help her in her pitiful plight whereas he had looked upon her in a negative sense altogether.

She further clarified that she is not such a woman and it was out of sheer desperation that she was forced to leave her home by virtue of not being able to bear the pangs of hunger upon her children.

Being affected by her plight, he gave her a sum of money and was overtaken by remorse over his previous life of lust and vice and he resorted to taubah and forgiveness.

It was his habit that whatever sin he would indulge in, he would record it in a little booklet of his. On that day when he returned home and he accordingly advised his mother what had transpired, upon which she expressed her happiness and sighed that upto that day whenever she had admonished him over his misdemeanors, he would not pay any heed.



Hence, when he has done such a noble action on that day, he should also record it in his booklet. He replied by saying that the booklet is full and no additions could be made to it. She suggested that he should find some space in the margin and add it in. Upon her insistence he obliged.

On that night when he went to sleep he further reflected upon his life and seriously regretted, sought forgiveness from ALLAH and sobbingly went off to sleep. When he awoke in the morning he found his entire booklet erased and clean without any recordings therein except for that last incident in his life which he inscribed in the margin of the book and the 114th verse in *Surah Hud* was written next to it

﴿إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ﴾

which meant that all good actions eradicate evil deeds.

THE CHASTITY OF THE SAHABA

Nevertheless, this quality of *Iffat* and chastity is indeed a very vital pivot in Islamic teachings. HUDHOOR-E-AKRAM  has greatly emphasized it. In our foremost era of Islam when the Sahaba  had undertaken numerous expeditions in the wake of the various Islamic conquests, they were also subjected to this trial of being presented with the lure of women to entice and detract them from their mission by the enemies. However, they triumphed over such situations by their strict adherence to the teachings of the *Qur'aan* and keeping check over their gazes and their emotions in such situations.

TODAY'S DISCUSSION

Hence, I was mentioning that where Islam had imposed restrictions and prohibitions regarding *zina* and all acts of lewdness and inequity, it has accordingly prohibited all those roads and avenues leading to the same as well. It is precisely under this discussion that Islam has rendered the glancing at strange women and minor boys as *haraam*.

MAHRAM AND NON-MAHRAM WOMEN

Women are classified into two types – *Mahram* and non-*Mahram*. The first group entails such women with whom *nikah* is not permissible under any circumstances and *nikah* with them will always remain *haraam* and prohibited. Women falling under this category are one's mother, maternal grandmother, paternal grandmother, daughter, sister, nieces,

granddaughters, etc. All such women are classified as *mahram* and one does not have to exercise *purdah* with them.

And such women with whom *nikah* may be permissible at any point in time whether presently or in the future (though presently they may not be *halaal* for one); they are classified as *non-mahram* unto one.

For example if a woman is in the *nikah* of a particular man. By virtue of this current relationship, nobody else may marry her. However, if he divorces her and she completes the *iddah* and becomes a free woman and has no further involvement with anyone, then one will be free to marry her.

This implies that whichever women a person may potentially marry at any point in time, such a woman will be declared as a *non-mahram* unto him and to look at her without any *Shar'i* reason would be *haram*.

A WIDESPREAD EVIL AND MAJOR VICE IN OUR SOCIETY

There are a few women within our family circle who despite being non-*Mahram* unto us, are commonly mistaken as *Mahram*, such as one's father's brother's wives and one's mother's brother's wives.

As long as they are in the *nikah* of our uncles, though we may not get married to them but if they are divorced, then in that instance for us to get married to them technically will be permissible.

Yes, one's maternal and paternal aunties (fathers and mothers sisters) are certainly *Mahram* unto us.

Similarly, one's maternal and paternal cousins are also not *Mahram* unto us, however, society has disregarded this matter altogether. In fact, interaction with them occurs more often on a social level which warrants even greater caution.

THAT LADY WHOSE HUSBAND IS AWAY ON JOURNEY

NABI-E-KAREEM ﷺ has mentioned in a *Hadith*:

لَا تَلْحُقُوا عَلَى الْمُعَيَّاتِ

“Abstain from visiting and calling upon such women whose husbands are away from their homes.” Mishkaat pg 279

This prohibition has been established in the *Hadith* because in the absence of the husband, the wife is also naturally subjected to an added degree of inclination and desire in his absence.

When an individual would frequent her in the privacy of her home, *Nafs* and shaytaan would motivate a person towards wrong doing and all the means in doing so would be available without any restrictions.

It is for this reason that someone once asked NABI-E-KAREEM ﷺ:

يَا رَسُولَ اللَّهِ! أَرَأَيْتَ الْحَمُو؟ قَالَ: الْحَمُو الْمَوْتُ

“Oh, MESSENGER OF ALLAH! What would you say regarding the brother-in-law in the home?”

NABI ﷺ replied: *“The brother-in-law signals death unto one!”*

The inference drawn in the *Hadith* is in terms of death, that is, just as a person fears and runs away from death, similar should be the apprehension with regard to one's brothers-in-law with reference to one's wives.

If care would not be exercised in this regard and may ALLAH forbid, if this unbecoming treachery occurs in one's own home, it may result in a

lifelong inhibition and one will not even be aware of it as Akbar Ilaahabadi had expressed:

*“The neglect of purdah resulted in
The one whom you considered to be your son,
To be your nephew.”*

THIS IS THE PRESCRIPTION FOR A CHASTE AND PURE LIFE

Nevertheless, *Shariah* has given the instruction of *purdah* under the caption of ‘Lowering the Gaze’ whereby one is not permitted to look at strange women at all.

In this regard, the first verse that Imaam Nawawi R.A. has recorded is as follows:

﴿قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ﴾

“Say unto the believers that they should lower their gazes and protect their private parts. That is a means of greater purity and chastity for them.”

An Noor verse 30.

Accordingly, ALLAH TA’AALA has mentioned addressing the females:

﴿وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ﴾

“And tell the believing women that they should also lower their gazes and protect their private parts.” An Noor verse 31.

Look! The general trend of the *Qur'aan* is that when any law is revealed, all are addressed in a general sense without specific pieces of revelation being dedicated to men and separate pieces of legislation for women.

However, in this instance, ALLAH TA'AALA has revealed two separate verses altogether addressing men and women independently regarding this matter.

We can well imagine the degree of importance accorded to this piece of legislation in the *Shariah*!

THE NOOR AND SPIRITUAL GLOW OF THE FACE IS LOST DUE TO DISREGARD OF THE GUARDING OF THE EYE

NABI-E-KAREEM ﷺ has gone on to emphasise this matter to this degree that he mentioned:

لَتَعُضْنَ أَبْصَارَكُمْ وَلَتُحْفَظُنَّ فُرُوجَكُمْ أَوْ لَيَكْسِفَنَّ اللَّهُ وُجُوهَكُمْ

“May you continue lowering your gaze and guarding your private parts or else ALLAH TA'AALA will remove the spiritual glow from your faces.”

At Targheeb vol.3 pg 37.

The word Kusoof has been used in this *Hadith* which refers to the solar eclipse that is just as the sun loses its glow at the time of an eclipse, similarly, the person who does not guard his eyes is deprived of the spiritual glow on his face no matter how handsome he may be.

HE WILL HAVE TO ABSTAIN FROM THE ABUSE OF HIS GAZE!

Today, we will very regretfully have to concede that the sin of misusing one's gaze has reached pandemic proportions.

The problem is that the culture pervading society has become such that by virtue of its very seductive and promiscuous nature, one is rendered helpless but to acknowledge the following words of *Hadhrat* Mufti Muhammad Taqi *Saheb Uthmaani* دامت برکاتہم:

“For the eyes to find protection and shelter has indeed become most challenging.”

However, for the one who wants to achieve the pleasure of ALLAH; for the one who wants to imbibe the love of ALLAH in his heart; for the one who is seriously concerned with regard to his spiritual reformation and for the one who wants to establish a true bond with ALLAH TA'AALA; then he will have to safeguard and protect his gaze!

THE REFORMATION OF THE HEART MAY NOT BE ACCOMPLISHED WHILST INDULGING IN THE SIN OF THE ABUSE OF THE GAZE

The scholars of *Tasawwuf* have unanimously agreed on the fact that as long as a person remains trapped in the vice of “*bad-nazri*” i.e. the abuse of the gaze, the reformation of his heart will not be accomplished.

Despite the fact that there certainly exists many other more grave sins than “*bad-nazri*”, the evil effects of it are so severe and intense that as long as a person does not muster the courage to combat this scourge within his life, his heart will never gain contentment and spiritual

cleansing and due to this he will not be able to establish any formal bond with his MAKER, ALLAH TA'AALA.

Hadhrat Sheikh Moulana Muhammad Zakariyya Saheb رحمه الله عليه has written in his autobiography, *Aap Beeti*:

“There are many such people who regularly engage in the remembrance of ALLAH TA'AALA and due to their Zikr develop a great degree of spirituality and illumination of the heart; however because of them being caught in the transgression of “bad-nazri”, become deprived of all their spiritual accomplishments.”

WHY DO WE NOT GAIN THE RELISH AND TRUE ENJOYMENT OF IBAADAH?

Today we are diligently involved in the performance of *Salaah*, recitation of *Qur'aan*, *tasbeehaat* and various other acts of worship, but despite all of this, we are not able to achieve the relish and true enjoyment of these actions. Why is this the case?

From the various factors contributing to this unfortunate state of affairs, one major element is that of “*bad-nazri*”.

A VERY DANGEROUS DETERRENT

“*Bad-nazri*” is such a dangerous deterrent (from the path of *Sulook*) that once it grips a person, to break loose there from is indeed a monumental task.

If a person commits *zina* then in doing so he certainly requires various forms of means such as the physical strength to do so, etc; however this vice of “*bad-nazri*” is such that in the words of Hakeemul Ummah *Hadhrat Aqdas Moulana Ashraf Ali Saheb Thaanwi* رحمه الله عليه:

“*“Bad-nazri”* is such a spiritual disease that when a person reaches such an advanced age that his one foot is dangling in the grave, then too (if no effort is made to remedy it) it does not leave a person.”

How many an elderly person do you not observe trapped in this vice showing no form of shame or modesty whatsoever. They do not even consider it to be a sin. The severity and intensity of this vice has virtually left the hearts of the people. Being seated somewhere whereas one’s own mother and daughters may pass that way, then too one will not show any degree of respect and shame in lowering one’s gaze.

And this is such a sin that if a person does it secretly, then nobody will even become aware of it.

Hadhrat Aqdas Thaanwi رحمه الله عليه has further elaborated:

“A *Moulawy Saheb* (trapped therein) would remain a *Moulawy Saheb*; A *Qari Saheb* accordingly would remain a *Qari Saheb*.”

The meaning of this statement is that generally it is very seldom known if anyone is involved in this sin and if one very discreetly casts an unlawful gaze at someone, it would not even be known.

Hence the threat and danger contained therein is indeed a major one. Therefore the *Qur’aan* specifically discusses this malady in the *Qur’aan* together with presenting solutions for it as well, as alluded to in the following verse:

﴿يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ﴾

“He knows full well the deception of the eye and that which the bosom conceals.” Surah Mu’min verse 19.

Insha ALLAH the details of these remedial prescriptions will be presented ahead.

THE LIMBS OF THE BODY ARE AN AMAANAH (TRUST)

In *Surah Bani Israeel*, verse 36, ALLAH TA’AALA mentions:

﴿إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا﴾

“Most certainly your ears, your eyes and your hearts, each one of these organs, you will be questioned with regard to them.”

ALLAH TA’AALA created us, granted us a body and vested different organs in this body with each one strategically placed to serve a definitive function.

The eyes have been created to see, the ears to hear, the tongue to speak, the hands to hold, the feet to walk, the skin has been made sensitive to external weather conditions so that we may react accordingly in the warm and cold conditions, the brains were given to us to reflect and think and ALLAH TA’AALA created vigour and enthusiasm, and the willpower to react either positively or negatively in the heart.

So all these various “mechanical components’ have naturally been endowed unto man by his MAKER, ALLAH TA’AALA.

The reality of the matter is that they are all an *Amaanah* and a trust from ALLAH TA’AALA. This human being is not the owner of any of these organs nor does he enjoy any discretionary powers over the usage or application of these body parts. They all constitute the ownership of ALLAH TA’AALA and we have been accorded the right of usage over these limbs for a stipulated period of time and they have been entrusted unto us in the form of a loan whereby we are given strict directives in terms of its usage and the limits with regard to each one.

WHY IS “*BAD-NAZRI*” FORBIDDEN?

The eye is a very great favour and bounty of ALLAH TA’AALA which may be similarised to a camera. It is by means of this eye that various different types of images and pictures are recorded and transmitted in to the memory bank of the heart and mind. Once this process is in motion, by virtue of these recordings various aspirations and desires are created in the heart.

If by means of the eye one’s gaze falls on the Kaa’bah Shareef, then as at the time when one is looking at the Kaa’bah, the aspirations of our heart and the condition prevailing in the heart would be that of the Grandeur and the Love of ALLAH TA’AALA. Accordingly, such aspirations continue to grow in the heart by virtue of the gaze that we may not even fathom and we continue to relish the granting of such desires by ALLAH TA’AALA.

We look at our parents or our elders or our revered teachers or the *AHLULLAH*; at that time the condition overtaking the heart is indeed a very different one. When these images and sketches as captured by the eye go up to the heart, then the inspiration created thereby, is indeed most uplifting!

In a similar vein, when we look at people who are ill or in distress and these images and sketches extend unto the heart through the passage of our eyes, then a deep rooted feeling of emotion and compassion grips our heart which creates the spirit of mercy in our hearts which in turn motivates us to show kindness and lend a helping hand unto such persons.

We ultimately endeavor to do whatever act of kindness we may be able to unto the aggrieved person to bring him some level of ease and comfort in his hour of difficulty.

Similarly, we see a person oppressing another and unduly abusing him; when this image is transmitted to the heart via the eye, then a sense of concern and compassion is created in the heart for the oppressed person and a sense of disgust for the oppressor.

The purpose of these abovementioned illustrations was to highlight that it is not such that whatever we see simply passes by our hearts without any effect, but the reality of the matter is that every gaze certainly impacts in various ways upon the heart.

Hence, when our gazes fall upon such strange women whose beauty captivates us, then this ignites the fire of lust and desire in our hearts which directs us towards the carrying out of wrong and *haraam*.

These eyes of ours are such cameras that they capture every scene and image passing in its wake, and resultantly impacts upon our hearts.

It is ultimately due to these far reaching effects brought about by a single gaze that we have been guided to look at certain things and prohibited from others.

THE EYE – AN AMAZING GIFT FROM ALLAH

The eye is such an amazing gift from ALLAH TA'AALA that the true value thereof can only be appreciated from such a person who does not have this bounty. Let us place ourselves in the position of a blind person for a few moments and wonder what his world is all about!

Hadhrat Mufti Taqi Uthmaani *Sahab* دامت برکاتہم has written that scientists have researched that the nerves and optic fibres that ALLAH TA'AALA has placed in the eye are such that when a person comes into light from a dark place and vice versa then these nerves and fibres expand and contract. In the process of these expansions and contractions, it has been recorded that in one eye movement, it traverses a distance of nine miles (+– 15 km). This is the power of ALLAH TA'AALA.

Nevertheless, it is regarding these images that various injunctions of *Shariah* have come down upon us in the form of promises and warnings as per the scrutinizing thereof.

THE VIRTUE OF HUSBAND AND WIFE LOOKING AT ONE ANOTHER WITH LOVE

It is related in a *Hadith* that when a husband looks at his wife with love and his wife looks at him with love, then ALLAH TA'AALA looks at them with His gaze of mercy. [At *Tadween lir Raafi'ee Vol. 2 Pg 47*]

We deduce that one is not prohibited from casting a gaze of love but on condition that it is channeled in the right direction- not wherever a person so desires!

Today matters have unfortunately become totally reversed in a sense that when one's wife approaches then one is overtaken by aversion and when a strange woman would approach, one suddenly begins to develop feelings of compassion and love for her.

That from which we have been prohibited, we are becoming embroiled in; and that regarding which we have been permitted, we are turning away from!

ATTAINING THE REWARD OF *Haj Mabroor* WHILST SEATED IN THE COMFORT OF ONE'S HOME

It comes in a narration that RASULULLAH ﷺ has mentioned that when an obedient and selfless son (who is dedicated to the service of his parents) gazes towards his parents with mercy and compassion, ALLAH TA'AALA rewards him with a *Haj Mabroor* for every such gaze of his.

Generally when a reward of such magnitude is prescribed for such an easy task and the possibility exists that multitudes of people would be drawn towards carrying out the said action, then the nature of man is such that they would impose limitations regarding the awarding of such a prize and it would eventually be restricted to the first few participants therein.

Hence, envisaging a similar concern, Sahaba رضي الله عنهم enquired from RASULULLAH ﷺ:

وَلَوْ فِي كُلِّ يَوْمٍ مِائَةً مَرَّةً

“Will the same reward apply even in the case of a person practicing thereupon a hundred times over.”

RASULULLAH ﷺ replied:

اللَّهُ أَكْبَرُ وَأَطْيَبُ

“ALLAH TA’AALA is much more greater and purer than that.”

Implying that there would be no violation in HIS divine promises.

Just imagine, without even going for *Haj* or *Umrah*, right at one’s doorstep one has been granted this opportunity by ALLAH TA’AALA in securing the reward of abundance of *Haj Mabroor*!

UNDERSTAND THE PROHIBITION OF “BAD-NAZRI” (CASTING UNLAWFUL GAZES AT STRANGE WOMEN) THROUGH AN EXAMPLE

I was explaining earlier that every gaze brings about a definite effect upon the heart of a person and it is on the basis of these impressions created upon the heart that *Shariah* has prescribed restrictions and concessions in this regard as to what is permissible to see and what is impermissible.

In a similar vein contemplate upon a person who has suffered a heart attack and has been hospitalized. When people go to visit him strict instructions are given by the doctor that nobody should cry or express sadness upon seeing his condition as this will certainly affect the patient and may even lead to another attack.

Similarly, such a person regarding whom there is a fear that he will not be able to contain himself and breakdown into a loud outburst of yelling and uncontrollable sobbing, he is prohibited altogether from visiting such a person.

Accordingly, *Shariah* has imposed restrictions upon all such actions that would be deemed a threat to our *Deen* and our *Imaan*.

The prohibition regarding looking at strange women and beardless young boys is exactly on the same basis.

THE GREATEST TEST FOR MEN

One of the most effective means of spreading evil and corruption on earth by shaytaan is through the medium of promiscuous women. Shaytaan utilises them as his snares and traps.

In a narration of *Bukhari Shareef*, RASULULLAH ﷺ is reported to have said:

مَا تَرَكْتُ بَعْدِي فِتْنَةً أَضَرَّ عَلَيَّ الرِّجَالَ مِنَ النِّسَاءِ

“I have not left a trial, more severe upon the men, after me, than that of women.”

This is such a trial in which many a mighty man loses their grip and falls prey to.

It is for this reason that once addressing the women, RASULULLAH ﷺ remarked:

مَا رَأَيْتُ مِنْ نَاقِصَاتٍ عَقْلٍ وَدِينٍ أَذْهَبَ لِلِّ الرَّجُلِ الْحَازِمِ مِنْ إِحْدَيْكُنَّ

“I have not seen a being, deficient in reasoning and Deen, more overpowering upon an experienced and intelligent man than the like of you.”

Nevertheless, to safeguard us from such *fitnas* and trials, *Shariah* has commanded us to lower our gazes and exercise control over the usage thereof.

Hadhrat Thaanwi رحمه الله عليه mentions that some people assume that looking at some attractive face is nothing less than glimpsing at some beautiful building. However, the matter is not the same – it is in fact vastly different!

.....THEN WHAT WILL BE THE CASE?

It comes in certain narrations that RASULULLAH ﷺ has said:

مَنْ نَظَرَ إِلَى مُحَاسِنِ امْرَأَةٍ يُلْقَ الْأَنْكُ فِي عَيْنَيْهِ يَوْمَ الْقِيَامَةِ

“Whosoever has cast an unlawful gaze upon the beauty of any woman; then molten lead would be poured into his eyes on the day of Qiyaamah.”

Today, just by a mere speck of dust entering our eyes we become so restless and if some water enters our eyes we become even more agitated. And if that has to be hot water, what would be our case?!

Consider this retribution in lieu of the misuse of our gaze wherein molten lead would be poured into our eyes.

May ALLAH TA'AALA save us all! *Aameen*.

PRESCRIPTION FOR PROTECTING OURSELVES FROM SIN

Therefore one should always remain abreast of and reflect upon these warnings mentioned in the *Hadith* regarding the abuse of the gaze. In doing so, one will Insha-ALLAH develop the courage to abstain therefrom.

A POISONOUS ARROW

NABI-E-KAREEM ﷺ has mentioned in a *Hadith-e-Qudsi*:

النَّظَرُ سَهْمٌ مَسْمُومٌ مِنْ سِهَامِ إِبْلِيسَ ، مَنْ تَرَكَهَا خَافَتِي أَبَدَلْتُهُ إِيمَانًا يَجِدُ حَلَاوَةً فِي قَلْبِهِ

“The unlawful gaze is a poisonous arrow from amongst the arrows of Shaytaan. He who would discard it out of fear for Me, I will convert the spiritual effects of that action into such a state of Imaan that he would perceive the sweetness thereof in his heart.”

In previous days when people would go out hunting, they would prepare their arrows and soak them in poison so that the destructive effects thereof would be so severe that the mere scraping of the skin thereby would lead to death.

Shaytaan in adopting a similar strategy utilizes this gaze of man to effect instant spiritual death upon him.

THIS IS SUCH AN ARROW THAT IT FIRST WOUNDS THE ARCHER HIMSELF!

Allamah Ibn Qayyim al Jawzi رحمه الله عليه mentions that when a person looks at a strange woman, then prior to this gaze of his harming anyone else, it firstly proves fatal upon himself.

It is for this reason that our *Akaabir* have gone to great lengths in being duly considerate of this matter.

WHAT A GREAT PROMISE FROM ALLAH TA'AALA

Reflect on the words of the *Hadith* mentioned above wherein ALLAH TA'AALA grants an undertaking of attaining the sweetness of *Imaan* through the control of one's gaze.

So brothers, if we want to taste this sweetness we would have to strive and endure the pain of lowering our gaze and succumbing to our desires.

It is certainly a very great promise and a very great undertaking from ALLAH TA'AALA.

BEING DEPRIVED OF THE RELISH AND ENJOYMENT OF *IBAADAH*

We deduce from the above *Hadith* that whomsoever's heart is diseased by this ailment will be deprived of the true enjoyment and sweetness of *Imaan*. He will subsequently also be deprived of the relish and ecstasy of *Ibaadah*.

Therefore our *Akaabir* have warned that a person trapped in this grave ailment will be deprived of the enjoyment of *Ibaadah* altogether.

There are many other sins that a person may be involved in, however, the warnings are not as severe as in the case of “*bad-nazri*”.

Hadhrat Hakimul Ummat Thaanwi رحمه الله عليه mentions that people regard this sin to be so insignificant that after committing it time and again they then too do not even perceive it to be wrong and persist in the doing thereof whereas the nature of other sins is such that in continually doing so one certainly reaches a point wherein one cannot go any further such as drinking for example, one may drink one, two, three, five bottles; then how much more will he drink?

Ultimately, he will recede and stop!

SIN: A RAGING FIRE!

Similar is the sin and transgression of *zina*. How long will a person continue doing so? As long as he remains physically fit he may continue therein. Ultimately, he would reach a point that his body will not be able to carry him and weakness will set in whereby he will give up this practice.

However, “*bad-nazri*” is such a vice that it has no limits. One may remain trapped therein for hours on end, unsavouringly relishing upon the gazing of strange women passing him whilst seated at a particular place.

But remember! This is no joy but in fact a vicious fire burning within a person which will constantly bring back memories and disturbances in a person's life whether one is in *Salaah* or engaged in any other work and haunt a person leaving one seriously distressed and restless all the time.

AN EASY TRADE OFF TO SAVE ONESELF FROM THIS RESTLESSNESS

Once someone enquired from *Hadhrat* Aqdas Thaanwi رحمه الله عليه that despite making persistent efforts to abstain from “*bad-nazri*”, the eyes fail to succumb and remain subdued. When such a woman passes then the heart immediately begins taunting one in the following manner:

“Cast a solitary gaze lest you remain deprived thereof .What if she is indeed a very beautiful woman! Do cast a single gaze so that no regret remains in your heart. This creates a constant degree of restlessness in the heart.”

Hadhrat Thaanwi رحمه الله عليه enquired that for how long would such restlessness persist.

The person responded that for a short duration only, probably three or four minutes after which the feeling subsides once the woman had passed and moved on.

Then *Hadhrat* further asked that if he had actually seen the woman and fulfilled his desire by looking at her then for how will the thoughts regarding her and her image remain in one's heart and stored in one's memory.

He responded that at least three or four days he remains trapped in those thoughts if not more.

Hadhrat then remarked: “If one bears the pain of those few minutes in exchange of saving oneself from the misery of a few days, it is indeed a cheap bargain and a very easy trade off!”

SPECIAL GUIDANCE FOR THE *SAALIKEEN* (THOSE TREADING THE PATH OF SPIRITUAL REFORMATION)

Nevertheless, it would remain paramount that due attention be paid towards it as it is a very destructive vice and sin.

I have previously highlighted that *Hadhrat* Sheikh رحمه الله عليه has written in his *Aap Beeti* that those engaged in the path of spiritual reformation certainly develop a degree of enjoyment and ecstasy whilst remaining engrossed in *ZIKRULLAH*. However, as soon as they become unmindful and become trapped in this vice of “*bad-nazri*”, all this spiritual progress is instantly wiped away and lost.

THE DEFINITION OF *NISBAT* AND AN EXPLANATION THEREOF THROUGH AN EXAMPLE

The *Mashaa'ikh* have written that *Nisbat* is acquired after tremendous exertion and striving in the path of *Sulook*. This word “*Nisbat*” is a term used by the *Sufiyyah* which implies that a person acquires a special relationship with ALLAH TA'AALA whereby he remains perpetually engaged in the remembrance of ALLAH and his heart is always focused towards ALLAH and he consciously remains in HIS obedience at all times. This is referred to as *Nisbat*.

Hadhrat Aqdas Thaanwi رحمه الله عليه has illustrated the above by virtue of an example.

He portrays the scene of the women of the village going to the well to fill their containers with water. As they proceed, either in pairs or groups they perpetually remain focused on the task at hand despite talking and engaging with one another. Their gaze does not shift even for a single moment from the well and their containers.

This sums up the essence of *Nisbat*.

It may be further understood by a person driving his vehicle whilst travelling along with a group of passengers. As they continue their journey and engage in talking and other activities whilst moving, his attention never diverts from the road even for a moment. This engrossment and focus on the road despite engaging with one's friends captures the basis of what *Nisbat* is all about as well.

A CAUSE OF BEING DEPRIVED OF *NISBAT* DESPITE HAVING ACQUIRED THE SAME

Therefore, despite having acquired a degree of *Nisbat* with ALLAH TA'AALA as a result of various spiritual practices, one may lose the same due to certain destructive norms, from amongst which is the sin of "*bad-nazri*".

Other destructive practices in this path include the consumption of doubtful and *haraam* food and evil company.

BOTH THE PARTIES INVOLVED IN THE SIN OF *BAD-NAZRI* ARE ACCURSED

It is narrated in a *Hadith* that RASULULLAH ﷺ said:

لَعَنَ اللَّهُ النَّازِرَ وَ الْمَنْظُورَ إِلَيْهِ

“The curse of ALLAH TA’ALA is upon the one who casts an evil gaze and upon the one who is looked upon as well.”

Imaam Baihaqi رحمه الله عليه has narrated this *Hadith* in *Shu’abul Imaan* and it appears in *Mishkaat* as well on page 270.

The question arises that the curse of ALLAH descending upon the one casting evil gazes may be understood, whereas what is the cause of the one being looked upon to be accursed as well?

The commentators of *Hadith* have opined that this is certainly the case because that male or female who steps out of his/her home having adorned oneself in an unlawful manner and with the intention that people be attracted towards him/her, also have evil in their hearts.

It is for this reason that they are also accursed in the eyes of ALLAH.

HOW DANGEROUS IS IT TO BE SUBJECTED TO THE CURSE OF ALLAH?

The mere mention or existence of the curse of ALLAH TA’ALA in any form is certainly very detrimental unto a person.

Once NABI-E-KAREEM ﷺ was returning from a journey when one of his companions invoked curses upon his camel due to some reason.

The mere utterance of these words caused NABI ﷺ to instruct them to separate that camel from their entourage and he remarked:

“We do not want something that has been cursed to travel with us.”

Look at the degree of caution that NABI ﷺ exercised in distancing himself from the curse of ALLAH.

**YOU MAY PROBABLY DECEIVE YOUR FELLOWMEN,
BUT.....**

Man generally assumes that he will only be taken to task regarding a particular task once there is concrete evidence to subject him to trial, whereas as long as he may avoid such a situation he persists in the doing of the said action.

A little boy at times also turns to mischief on the pretext that he will only have to worry about his actions if his father gets to know about it. Therefore, as long as his father remains unaware of his stunts, he remains emboldened to continue in his negative stride.

It is on this note that ALLAH TA'AALA says in *Surah Mu'min*, aayah no. 19:

﴿يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ﴾

“He is fully aware of the deception of the eye and that which the heart conceals.”

The deception of the eye entails the following that a person is seated in a room with others and suddenly a woman passes that way and he very deceptively casts a lustful gaze upon her without anyone else having realized or observed what had happened.

Let it thus be known that we may deceive our fellowmen, but we will not be able to deceive ALLAH TA'AALA.

DOES HE NOT REALIZE THAT ALLAH TA'AALA IS LOOKING AT HIM?!

It is on this note that I had suggested earlier that due to the gravity of the deed, ALLAH TA'AALA has also prescribed the remedy for it in the *Qur'aan* itself and it is that one formulates the realization in his heart at all times that ALLAH TA'AALA is present and observing his actions.

Look! The scholars have explained that if you are seated somewhere and a very attractive woman passes that way whereas your father is also present there and observing your actions, will you dare raise your gaze? Similarly, if you are in the presence of your *Ustaadh* and you are faced with a similar situation, what will be your response? Accordingly, if one is in the company of one's Sheikh and spiritual mentor, what will one's reaction be?

One will certainly abstain simply due to the fact that people will perhaps formulate negative perceptions regarding one's conduct.

This is in the case of being in the company of one's seniors.

Consider the converse of this matter that if one's juniors are present like in the instance of the presence of one's students or disciples or children, will any *Ustaadh* or Sheikh or father dare cast an unlawful gaze?

Why will one abstain from doing so? Simply because of the fear of tarnishing one's reputation whereas it will have no repercussions upon oneself in terms of job or income or the like thereof and neither does any of these individuals have any control over one's life in any way.

Hence, we summarise that simply because somebody was looking, one did not dare commit wrong in their presence.

Do we then not realize that ALLAH TA'AALA is ALL-SEEING and ALL-KNOWING.

He addresses us in the *Qur'aan* thus:

﴿أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَى﴾

“And does he (the servant) not realize that ALLAH TA'AALA is watching him?”

It is on this basis that our elders have specifically recommended a *Muraaqabah* (meditation) of this sort wherein we constantly reflect on this *ayah* that we are at all times under the watchful eye of ALLAH TA'AALA.

Today in various places we also notice signboards being erected with the following advice:

“ALLAH TA'AALA is looking at me. I am under the watchful eye of Allah.”

Why is this?

So that we constantly remain conscious of the fact that ALLAH is looking and is fully aware of our deeds and this enters the recesses of our hearts.

A NOTEWORTHY EXAMPLE

Let us further understand this matter by virtue of another example. If we are seated in a *Masjid* and find ourselves to be all alone there but we are aware that there are special cameras that have been installed in various places in the *Masjid* and there are people monitoring all movements taking place in the *Masjid* from a private room, then suddenly an attractive woman enters the *Masjid*.

Will we look at her?

Despite the fact that there is nobody else present in the *Masjid*, we will exercise caution as we are aware of the cameras in the *Masjid*.

In a similar manner, ALLAH TA'AALA has reminded us in the *Qur'aan* of a remedy in the following words:

﴿يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ﴾

“He is fully aware of the deception of the eyes and that which the heart conceals.”

Wherever we may be and in whatever condition we may find ourselves and whatever thoughts may be crossing our minds, let this realization dawn upon us that ALLAH TA'AALA is watching us and we will have to account for our deeds unto HIM and we will be subjected to tribulation in the *Aakhirah* as well for the shortcomings found within us.

YOUR RABB LIES IN WAIT FOR YOU

It is for this reason that in one *ayah* ALLAH TA'AALA mentions:

﴿إِنَّ رَبَّكَ لَبِالْمِرْصَادِ﴾

“Most certainly Your Sustainer lies in wait for you.”

Surah Fajr Ayah 14

ALLAH TA'AALA is certainly aware of all things. However, as I have said earlier we can only deceive our fellow men when their attention is diverted from us and they remain distracted by other things. It is normally then that we quickly take advantage of the situation and cast a wicked gaze without anyone having realized what has happened.

But if we observe that someone is attentively observing our movements then we would internalize the thought that the timing for doing any such action is not appropriate.

Once the attention upon us subsides, then we will take advantage of the situation.

Accordingly in this *ayah* ALLAH TA'AALA utilizes the word “*Mirsaad*” which is normally used in hunting when a hunter has identified his target and taken aim and is about to shoot. That precision with which he now focuses on his target and fixes his gaze upon his prey just moments prior to releasing the bullet from its barrel is known as “*Mirsaad*”.

We can well imagine what the state of mind of the hunter would be at that time to the extent that he becomes totally oblivious of everything around him and remains motionless in that state just so as not to miss his target.

It is this very precision with which ALLAH TA'AALA observes our deeds and monitors our movements. Although ALLAH TA'AALA is aware of everything, He lies in wait to ascertain what our every move and utterance would be.

If we are able to develop this realization and consciousness of ALLAH TA'AALA then do you think we will be able to misuse our eyes or any other limb of our body? It was this consciousness of ALLAH TA'AALA that had made our *Akaabir* and *Aslaaf* (pious predecessors) so ultra cautious that we cannot even fathom.

THE PRACTICE OF HUDHOOR AKRAM ﷺ

How did NABI-E-KAREEM ﷺ practice on these injunctions? Allamah Yaa-fi'ee رحمه الله عليه has recorded this narration that when the tribe of Abdul Qais which originated from *Bahrain* came to visit RASULULLAH ﷺ, there was a young beardless boy also amongst them.

When they came into the company of NABI ﷺ he instructed the boy to sit behind him during the course of their discussions despite him (THE NABI OF ALLAH ﷺ) being *ma'soom* and sinless. This was to educate his *Ummah*. He further made mention:

“The people of Dawood A.S. were trapped in this fitnah.”
(At Targheeb wat Tarheeb lil Yaa-fi'ee)

THE INCIDENT OF IMAAM AHMAD IBN HAMBAL رحمه الله عليه

Once an “*amrad*” came into the company of Imaam Ahmad ibn Hambal رحمه الله عليه

The term “*amrad*” refers to such a young boy who does not have a beard as yet, however some strands of his moustache have begun to surface.

Therefore, a boy who is still so young that none of his facial hairs have begun to grow, does not fall under this category.

Thus, such a boy as described above unto whom women are also attracted, is referred to as an “*amrad*”.

Hence, such a boy is means of trial and *fitnah* for both men and women. This little boy was brought along by his father in the company of the Imaam. Upon seeing him, the Imaam immediately remarked:

“Do not bring him along again with you!”

People enquired from the Imaam as to the reason for such an emphatic response unto the father of the child.

He replied:

“My *Akaabir* and my Seniors have persistently advised me not to allow any such young boy in my company and to save myself from such a situation.”

THE INCIDENT OF *HADHRAT* SUFYAAN THAURI رحمه الله عليه

Hadhrat Sufyaan Thauri رحمه الله عليه was a very great *Faqeeh* and *Muhaddith*. Once he happened to go the public bath to take a *ghusl*.

The owner of the baths sent a young boy to bring the water for him. He instantly remarked:

“Kindly remove this young boy from here! I can perceive that with every woman there is one shaytaan. However with this boy there are upto thirteen shayateen.”

Hakm ibn Zakwaan رحمه الله عليه was a very imminent saint of his time. He mentioned:

“The attraction that is contained in the faces of these young boys is as great as that of young virgin girls. In fact it is even greater. We should thus safeguard ourselves from this challenge.”

Imaam Mausili رحمه الله عليه further mentions that he had witnessed forty such saintly personalities who may be classified as *Qutbs* and *Abdaals* all of whom greatly emphasized caution in this regard.

Nevertheless, the fact of the matter is that we should at all times exercise great caution with regard to the usage of our eyes.

THE SIGNS OF ADULTERY MAY BE WITNESSED IN HIS EYES...

Hadhrat Sheikh رحمه الله عليه mentions that when a person commits sin then there are certain such gifted servants of ALLAH upon whom these realities become manifest. However, they are also such that ALLAH TA’AALA blesses them with such a broad outlook in dealing with people that they will not allow such information to be divulged in the presence of other people due to the *Shaan-e-Sattaari* (quality of concealing) of ALLAH TA’AALA remaining dominant over them.

In a similar light, once a person came into the presence of *Hadhrat* Uthmaan رحمة الله عليه who was involved in “*bad-nazri*”. *Hadhrat* Uthmaan رحمة الله عليه immediately sensed this from his facial expressions.

The rest of the people around him had no inclination whatsoever of this matter and without them even realizing the focus of his subsequent address, he remarked:

“What has become of the people today that they come into our gathering whereas their eyes are oozing with *Zina*!”

THE INCIDENT OF A’LAA *HADHRAT* RAIPURI رحمة الله عليه

Our *Hadhrat* Mufti *Saheb* رحمة الله عليه had related an incident of *Hadhrat* Raipuri رحمة الله عليه which *Hadhrat* Sheikh رحمة الله عليه has also recorded in his *Aap Beti* on the authority of *Hadhrat* Mufti *Saheb* رحمة الله عليه that once *Hadhrat* Shah Abdur Rahim *Saheb* Raipuri رحمة الله عليه was performing ablution when two people appeared before him. One was his disciple whereas the other was a companion who had come along with him.

Focusing his attention to his disciple he said:

“You have not been affected by anything! Laziness and activism both envelopes a person.”

And looking at the other person he remarked:

“He has been afflicted by a disease of the heart and another affecting his eyes!”

It was ascertained later that these remarks referred to the negligence of the disciple with regards to his daily practices and that the other person was a victim of “*bad-nazri*” and that he held deviant beliefs with regard to certain fundamental issues of *Deen*.

AND HIS GAZE MAY FALL UPON HER...!

Hadhrat Aqdas Thaanwi رحمه الله عليه explains that when two trains come upon a crossing at a station whereby they lie parallel to one another, for example, one is destined to go to *Mumbai* and the other to *Ahmedabad* and they are birthed at opposite platforms; then if I am positioned at a window seat, I would not roll up my window shutter to look at the opposite end due to the possibility that a lady may be seated on that end with her *pardah* lifted thinking that nobody is looking at her as they are enroute and my gaze may fall upon her though unintentional on her part to expose herself.

This was the extent of caution exercised in those days. The way in which women gallivant the streets today without any regard for *hijaab* or covering themselves in a totally shameless manner, could not be imagined in the past. In fact there was no question of women leaving their homes at all in those days that the question may arise.

A WOMAN: AN OBJECT OF CONCEALMENT

It is recorded in the lectures of *Hadhrat* Thaanwi رحمه الله عليه that some people would exercise such a degree of *pardah* in those days that not even their neighbours would come to know that they have a daughter in the house.

It was only when the news of her marriage would reach the neighbourhood that they would exclaim in amazement regarding the presence of a girl in that home.

And today things have retrogressed to such a level that in the words of *Hadhrat Qari Siddiq Saheb* رحمه الله عليه:

“A girl disappears from the home in the morning and returns only by the late evening whereas the members of the household have no clue as to where she had gone and for what reason. However, if the hen of the house disappears for a short while then the entire household including the elderly rush out in search of it calling in all directions to identify and rescue it.”

These are the words of *Hadhrat Qari Saheb* and not my own that I am conveying!

So this has unfortunately become the trend today whereas our *Akaabir* have shown so much importance to it.

.....**SUCH WAS THE MODESTY OF OUR BELOVED RASUL** ﷺ

The modesty and bashfulness of RASULULLAH ﷺ has been explained in the books of *Hadith* in such a way that it was equated to the shame and modesty of a virgin girl remaining in the inner chamber of her room due to being overtaken by an overwhelming degree of *Hayaa* (modesty). *Shamaa'il Tirmidhi* pg. 24

The commentators of this *Hadith* have written that the norm in previous days was such that young virgin girls would not even be allowed to come to the front room of the house. She would remain concealed in the inner sections of the house to uphold her privacy and chastity.

This may be understood by a safe that is kept in the house. Where would it be placed? Certainly not in the front room but in the innermost chamber and most secure part of the house so as not to arouse any suspicion even of its existence in the house.

Such was the importance given to this matter in *Deen*.

Today this has all been forsaken. Today, we actually take our daughters out and display them in front of all and sundry to marvel at while we sit back and enjoy the scene unveiling itself right in front of our eyes and this does not even cause the slightest arousal of our self esteem to deter us from condoning such an action.

WHERE HAVE WE LOST OUR *GHAYRAT* (SENSE OF SELF ESTEEM)?

Allamah Ibn al-Haaj Maliki رحمه الله عليه writes in his famous work, *Al Madkhal*, regarding the condition of the Egyptian women of his time, whereas he was an *Aalim* of five to six centuries ago, however, the portrayal is so vivid that it seems like he is depicting the plight of the women of today.

Very amazingly he has written that they habituate the bazaars shopping alongside strange men, freely engaging in conversation with the shopkeepers they visit, strutting their wares and exposing their full glory as they move step by step leaving many an observer bewildered in their wake. Such is their plight whereas their husbands and parents observe their behavior without even raising an eyebrow to express any concern. Even under such promiscuous circumstances does their self esteem not irk them for a moment?!

EVERY PERSON HAS BEEN ASSIGNED HIS PORTION OF *ZINA*

So what I wish to emphasize is that great caution needs to be emphasized in these matters. The environment today has become such that for a person to save himself has indeed become difficult.

It comes in a *Hadith* that ALLAH TA'AALA has prescribed a portion of *zina* with regard to every person in which he will be involved in. The *zina* of the eye is to look at strange women.

What Moulana Salmaan *Saheb* Mansurpuri مدظلہ has written in the commentary of this *Hadith* has truly pleased me. Such instances certainly come about in the life of a person in which he is faced with the challenge of the *zina* of the eyes, ears, tongue and other limbs of the body to the extent that he can become caught therein.

There are possibly such righteous and noble souls regarding whom we may ask that how can they be caught in the trap of *zina*, however, everybody today is faced with such challenges by virtue of which he may become trapped therein.

Let us scrutinize our environment today. Who is it that can save himself from the *zina* of the eyes? Wherever you look today, whether it is on the roads, on the billboards, in the shopping centres, even in our own homes today, the newspapers and magazines that are brought into our homes; and even a person does not read the papers, then even the daily things that we utilize like the simple example of the little *surnah* bottle, thereupon also you would find the picture of a female embossed on it. Inevitably one's gaze is bound to fall upon it.

To see the picture of a strange woman is as sinful as directly looking at such a woman herself.

Therefore to what extent will a person be able to save himself?

Nevertheless, those who are blessed with the special favour of ALLAH and the deeper strength to abstain therefrom leave no stone unturned in doing so and protecting themselves.

Thus whatever shortcomings are incurred in this path, we should seek sincere repentance therefrom and muster up the courage to abstain therefrom under all circumstances.

A TREND WORTH FOLLOWING

Hadhrat Sheikh رحمه الله عليه has written regarding *Hadhrat* Moulana Qamruddin *Saheb* رحمه الله عليه that he was a *khalifah* of *Hadhrat* Moulana Khaleel Ahmad *Saheb* رحمه الله عليه and he was the Imaam of the Jaami' *Masjid* of Saharanpur.

He on one occasion had taken ill.

So to serve as a substitute for him during those days, *Hadhrat* Moulana Ilyas *Saheb* رحمه الله عليه used to go and lead the *Salaah* there on his behalf. This was during that period that *Hadhrat* Moulana Ilyas *Saheb* رحمه الله عليه was teaching in Saharanpur.

Hadhrat Sheikh رحمه الله عليه mentions that when he used to go for Asr *Salaah* then he would return only after Maghrib. He would also at times go to perform the other *Salaah*.

Hadhrat Sheikh رحمه الله عليه further mentions that he would also accompany his uncle at times whilst going for Asr *Salaah*.

He very vividly shares his observations during these occasions that from the time *Hadhrat* Moulana Ilyas رحمه الله عليه would leave home till the moment he reached the *Masjid*, his gaze would remain fixed upon his feet. Similarly upon their return from the *Masjid* till they reached the Madrasah he had observed the same.

He further shared his observation regarding *Hadhrat* Moulana Khaleel Ahmad *Saheb* رحمه الله عليه that whenever he set forth from his home, he was very, very particular in keeping his gaze lowered.

THE TAQWA OF *HADHRAT* MOULANA AS'ADULLAH *SAHEB* رحمه الله عليه

Sheikhul *Hadith*, *Hadhrat* Moulana Yunus *Saheb* دامت برکاتہم personally mentioned to me during his visit to Dabhel on his most recent tour that one of his friends had related this incident to him that once there was a theft that took place in one of the rooms in Saharanpur.

Now what used to happen was that whoever was suspected of being involved used to be searched. This task was generally assigned to *Hadhrat* Moulana As'adullah *Saheb* who was one of the most distinguished Khulafaa of *Hadhrat* Aqdas Thaanwi رحمه الله عليه and from amongst whose Khulafaa was the like of *Hadhrat* Moulana Qari Siddiq *Saheb* رحمه الله عليه

The incident continues as follows as related by this friend:

“I was still a young beardless boy. When my turn came to be searched, *Hadhrat* Moulana As'adullah *Saheb* addressed me as follows:

“Kindly separate your pants from your thigh.”

He then searched my pocket without touching my body in any way.”

Can we imagine this degree of caution! These were those noble galaxy of men who truly safeguarded themselves from transgressing the bounds of ALLAH TA'AALA in any way.

THOUGH THE FIRST GAZE IS OVERLOOKED AND FORGIVEN, IT ISN'T DEVOID OF HARM

Now you may perhaps ask the question that if an unintentional gaze falls on a strange woman, then what are the consequences thereof?

Brother, the answer is simple. Immediately turn away and lower your gaze. In such an instance you will be forgiven for what had transpired.

Once addressing *Hadhrat Ali* عليه السلام, NABI ﷺ mentioned:

يَا عَلِيُّ! لَا تَتَّبِعِ النَّظْرَةَ النَّظْرَةَ. فَإِنَّ لَكَ الْأَوَّلَى وَلَيْسَتْ لَكَ الثَّانِيَّةُ

“Oh, Ali! Abstain from casting a second look (at a strange woman) (if you perchance had been involved therein) because the first gaze is overlooked and forgiven but not the second one.” Mishkaat pg. 269

Our *Akaabir* had also read this narration. It was not such that they were not aware of it. Despite this, they would not even allow that a mistaken glance be taken by themselves and very strictly disciplined themselves upon this.

Why would they have done this?

It was for this reason that even though the first gaze is forgiven, but if due to that gaze a particular image became embedded upon the heart then it would not be devoid of harm either!

If a person unintentionally eats poison he will not be sinful however it will certainly take effect and may prove fatal.

Subsequently, if a person passes away in such a condition and somebody asks the question that whether this be tantamount to suicide, what will the Ulama say?

The answer that will be received will be that even though he will not be sinful but what was inevitable ultimately came to being.

Therefore, though it may be an unintentional gaze and forgiven from a *Shariah* perspective, it will not be devoid of its effect.

We should therefore be extra careful in protecting ourselves.

**A QUERY FROM A PERSON REGARDING TAKING UP EMPLOYMENT
IN A MIXED ENVIRONMENT WHEREIN BOTH MALES AND FEMALES
WOULD BE FREELY INTERACTING WITH ONE ANOTHER AND OUR
HADHRAT AQDAS MUFTI MAHMOOD HASAN SAHEB رحمه الله عليه'S
MOST REASSURING RESPONSE**

Question: Nowadays women are to be found in large numbers in the workplace particularly in government departments. Due to this, engaging with them is inevitable. Will we then be involved in sin due to this predicament?

Answer: Look, firstly you should make all out effort to protect yourself and take a firm resolution and commit yourself to this decision that you will always lower your gaze. Once you have done this, Insha-ALLAH it will become easy as of then.

Hadhrat Mufti Taqi Uthmaani *Saheb* دامت برکاتہم has written regarding his Sheikh, *Hadhrat* Doctor Abdul Hayy Aarifi رحمۃ اللہ علیہ who was a distinguished khalifah of *Hadhrat* Hakimul Ummat Thaanwi رحمۃ اللہ علیہ that he firstly studied law.

When he entered legal practice he was uncomfortable and subsequently turned towards the study of Homeopathy.

As he began practicing as a homeopath he realized that being engaged in the medical profession will entail interacting with both males and females who would require his services. This created yet another dilemma in his life.

However, he resolved not to raise his gaze ever and made himself accustomed to do so.

He used to say that subsequently due to this resolution he reached such a state of internal composure that patients used to come and go and he would not even be aware of who the patient was. Based on their need and circumstances he would prescribe the relevant medication and that is how things used to continue.

After this initial phase he used to say that things became so easy that it did not remain a challenge anymore.

A TUBERCULOSIS (TB) FOR ONE'S *IMAAN*

Consider the following. If a person is diagnosed with TB and he is advised to give up smoking altogether otherwise it may prove fatal for him. He will have to give it up!

Accordingly this act of “*bad-nazri*” is a TB for our *Imaan* from which we will have to safeguard ourselves. This will certainly entail swallowing the bitter pill of giving it up altogether but it is only therein that our salvation lies!

THE BASIS OF PLEASURE IS OUR HABITS

Let us also understand that there is no real yardstick to determine the basis upon which the *Nafs* (carnal self) strives and derives pleasure.

Those people who are accustomed to eating *paan* and tobacco with it as well, certainly gain pleasure and relish therein.

However consider giving tobacco to such a person who does not normally eat it. Will he gain any enjoyment therein? Certainly not! In fact he will find it to be extremely bitter and it will result in dizziness as well. But this condition will remain only until it goes down his throat. Inevitably, when he continues eating it for the second and third time, he becomes so accustomed to it that he cannot do without it.

As for those who do not eat it and observe such a person and his gradual habituation unto tobacco, they would assume that the person indeed has a remarkable sense of taste. Let them get a mere taste thereof and then they would realize what this sense of taste would entail! But on the other hand those that are eating it ask them what pleasure they derive therefrom?!

Nevertheless, I was talking about deriving pleasure. Our *Nafs* is also such that it has no real yardstick to determine the basis upon which it derives pleasure and enjoyment. The basis of this pleasure is habit.

So therefore that person who has become habitual upon the sin of “*bad-nazri*”, apparently begins to derive pleasure therefrom, however the condition of restlessness and turbulence that he continues to experience in his heart is only known unto ALLAH TA’AALA though he may remain in denial thereof.

On the contrary, that person who suppresses his *Nafs* and saves himself from “*bad-nazri*” and undergoes the pain and difficulty in restraining himself, he too gradually becomes accustomed hitherto and slowly is blessed with the relish and enjoyment of that abstention (and ultimately the sweetness of *Imaan*).

THIS IS ALSO SOMETHING TO DERIVE ENJOYMENT FROM!

We have probably read the statement of Abu Darda رضي الله عنه in the books of *Fadhaa’il* regarding his desire for this worldly life. However, it was not to amass the fortunes of this world but for the sake of fasting on a hot day. He would look forward to fasting on such extremely hot days and gain relish therein.

Nevertheless, lowering one’s gaze and enduring the pain therein is also something to take pleasure in. However, to experience this, one will have to persevere and bear the bitterness thereof for a few days.

**ONE WILL BE BLESSED WITH SUCH A SENSE OF TASTE THAT ONE
WILL NOT BE ABLE TO FATHOM**

In a couplet from the famous poem in praise of RASULULLAH ﷺ of Allamah Busairi رحمه الله عليه entitled *Qasidah Burdah*, he has written:

النَّفْسُ كَالطُّفْلِ إِنْ تُهْمِلَهُ شَبَّ عَلَى حُبِّ الرِّضَاعِ وَإِنْ تُفْطِمَهُ يَنْفَطِمَ

“The Nafs is like a little breastfeeding child. If you would to grant it respite and grace (when the time draws close to wean off the child), it would become old upon the habit of deriving pleasure from suckling it’s mother. However, if you remain assertive and wean off the child, it will be weaned off.”

You would observe that when the time gradually approaches to wean off the child from the breast of the mother, the mother undergoes great difficulty in doing so. At times the child would not sleep the entire night, nor allow the mother to sleep and at times render the entire household helpless due to his yelling and frantic sobbing.

If the mother at this junction feels pity and gives in to the child, thinking that what will happen to the child if he does not eat, she will remain trapped therein forever and would not be able to wean off the child.

Let us now ascertain why does the child put up such a fight?

This is because the child assumes that his most precious treasure which is his milk is being snatched away from him whereas he does not realize that upon this sacrifice he will be exposed to such tasty foods that he would never have fathomed before.

Similarly, when we will give up this sin of “*bad-nazri*” then we will be blessed with such a state of spiritual elevation and enjoy such relish and sweetness therein that would be beyond comprehension.

Nevertheless, in this poem of Allamah Busairi رحمه الله عليه we have been taught that we need to take up the cudgels and fight the weaknesses of the *Nafs* by becoming determined and build high aspirations in the promises of ALLAH TA’AALA and HIS NOBLE MESSENGER ﷺ.

YOU WILL GAIN CONTROL OVER THE *NAFS* WITH EASE...

In a similar light, if a person has the urge to scratch on sum part of his body due to suffering from severe itching and he assumes that by scratching he will gain relief, it will not remedy the situation but make it worse in fact.

By persisting in doing so, it will result in bleeding and further aggravate the situation, but once he begins scratching, he will not get relief except that he continues in doing so thereby worsening the situation.

Therefore, upon the initial urge to do so and when the urge is the greatest, if one remains steadfast and bears patiently and makes a commitment not to scratch under any circumstances, then though the restlessness will remain for a while but it will ultimately subside and he will gain control over the situation.

Similarly, if we remain determined and act firmly against the *Nafs*, then gradually this urge will also subside and one will gain complete control in dealing with it.

IS IT AN EASY TASK TO DAILY RISE UP EARLY?

And we make such sacrifices on a daily basis for our worldly matters but when it comes to matters of *Deen* then we throw in the towel and helplessly acknowledge defeat.

We endure all types of difficulties for the sake of our worldly prosperity by rising early to open our businesses and to travel lengthy distances in the early part of the morning to get to our work by either taking the *Gujarat Queen* to *Ahmadabad* or *Flying Rani* to *Mumbai*.

Hence, is it an easy task to do so on a daily basis?

Go and observe these very people on a Sunday morning and you will find them having great difficulty in separating their heads from their pillows even up to eleven' o'clock.

Ultimately, what is it that keeps them going?

Simply because of the surety of gaining a salary at the end of the month! Is it this that wards off the icy cold on a winter's morning from our faces and propels us into motion.

Can we well imagine the rewards from the unlimited treasures of ALLAH TA'AALA if we become committed to HIM in our resolve not to turn towards HIS disobedience?!

WHY TAKE THE TROUBLE UPON YOUR HEAD?

In the same way a mother has great affection for her child. Even if on a cold winter's night the child happens to urinate on the bed, the mother will not tolerate to leave the child in that condition as she understands that if the child is left in that condition, it will take ill. She will get up and change the child, place a clean bedding for the child to sleep on and ensure that the child is fully taken care of.

And if a woman is not able to conceive, then what and what treatments she will undertake simply with the hope of being able to fall pregnant.

Now, if somebody tells her that why does she want to take all this trouble on herself. Does she not know the difficulties a mother undergoes for the sake of her child and the amount of sacrifices it warrants from her, what will her reply be?

She will respond by saying:

“No problem, I am willing to endure everything for the sake of the love of the child, but I desire a child of my own.”

THERE MUST BE SOME JOY THEREIN ULTIMATELY!

Nevertheless, we have illustrated all these examples to highlight that the rewards from the side of ALLAH TA'AALA will also be very great if we abstain from HIS disobedience.

These friends of ALLAH TA'AALA who remain awake and spend the nights in His worship, they must be getting some relish and enjoyment in doing

so! Then only would they continue therein! Nobody does anything without gaining something out of it!

However, if we compare, then these worldly pleasures are such that they seem to be pleasure from an external perspective; however, internally they bring great distress and restlessness in their wake.

How many an individual we would find lying in a star studded air conditioned room taking pill after pill but to no avail as they cannot get any sleep.

It is only in the obedience of ALLAH TA'AALA that we will find eternal peace and solace and this is a great favour of ALLAH TA'AALA which cannot be acquired through any worldly means.

Therefore, there certainly is some hardship and difficulty in it but it will bring along great joy and happiness from the side of ALLAH TA'AALA.

No joy comes without effort. It requires sacrifice. Then we will achieve.

May ALLAH TA'AALA grant us all the *Taufeeq* to understand and practice on these advices.

Aameen.



DUA

سبحانك اللهم وبحمدك وتبارك اسمك وتعالى جدك ولا اله غيرك،
اللهم صل وسلم وبارك على سيدنا محمد النبي الامي كما تحب وترضى بعدد ما تحب وترضى،
ربنا ظلمنا أنفسنا وان لم تغفر لنا وترحمنا لنكونن من الخسرين.

Oh, ALLAH! Bless us with the purity of our eyes.

Oh, ALLAH! The sin of casting lustful gazes on strange women has destroyed our entire *Deen*. Cleanse our hearts from this sin.

Oh, ALLAH! Make the abstention therefrom easy for us.

Oh, ALLAH! Let the harms and dangers thereof become so manifest in front of us that we begin to detest and abhor such an action.

Oh, ALLAH! Grant us the strength to adopt the way of life of our NOBLE MASTER ﷺ in all facets of our life.

Oh, ALLAH! Grant complete cure to those who are ill amongst us.

Oh, ALLAH! Make and provide the means for the discharge of the debts of all those that are trapped in the web of indebtedness unto others.

Oh, ALLAH! Remove the difficulties of all those who are in difficulty.

Oh, ALLAH! Grant freedom from captivity unto all those that have unlawfully been imprisoned.

Oh, ALLAH! Grant salvation unto all those that are trapped in unjust lawsuits that have been leveled against them.

Oh, ALLAH! Whoever may be in whatever difficulty, Grant them reprieve therefrom.

Oh, ALLAH! Fulfill all the permissible needs of all these servants of YOURS that are seated in this gathering.

Oh, ALLAH! Grant us and the entire *Ummah* all those *duaas* of goodness that RASULULLAH ﷺ had asked and

Oh, ALLAH! Safeguard us and the entire *Ummah* from all those evils and vices from which RASULULLAH ﷺ had sought protection.

ربنا تقبل منا انك أنت السميع العليم وتب علينا انك أنت التواب الرحيم
وصلى الله تعالى على خير خلقه سيدنا ومولنا محمد وآله وأصحابه أجمعين
برحمتك يا أرحم الرحمين





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